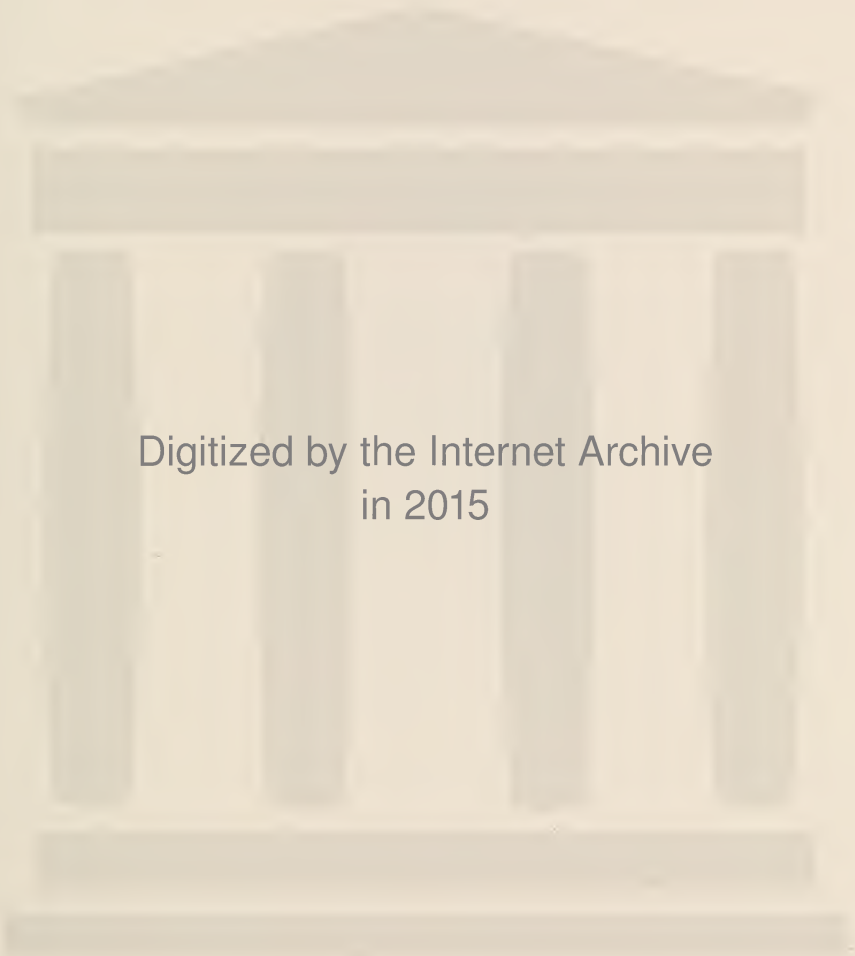
LIBRARY OF PRINCETON
JAN 16 2003
THEOLOGICAL SEMINARY


Digitized by the Internet Archive
in 2015

https://archive.org/details/missionarysurvey1101pres

SEP 13 1912
THEOLOGICAL SEMIN

THE MISSIONARY SURVEY

Contents for August, 1912

EDITORIAL:

Vitalizing the Drag Weight 731
"Forward March!" 732

HOME MISSIONS:

The Church Papers 734
Disinfected 735
Counting the Cost of Saving Souls 735
Training Leaders in Bible Study 736
Signs of Progress in Georgia 738
The Detached Movement 740
Men and Religion Forward Movement 741
Mining and Lumber Towns 742
The Church and the Mill Village 744
The Shop Annexed to the Church 745
The Greatest Thing at the Bristol Assembly 746
A Day of Pure Delight 748
The Success of Perseverance 750
The Call of Duty 752
"What's Come over Murray?" 753
Old World Madonnas 755
The Better Choice 756
New Books 759
Present Day Conditions 760

FOREIGN MISSIONS:

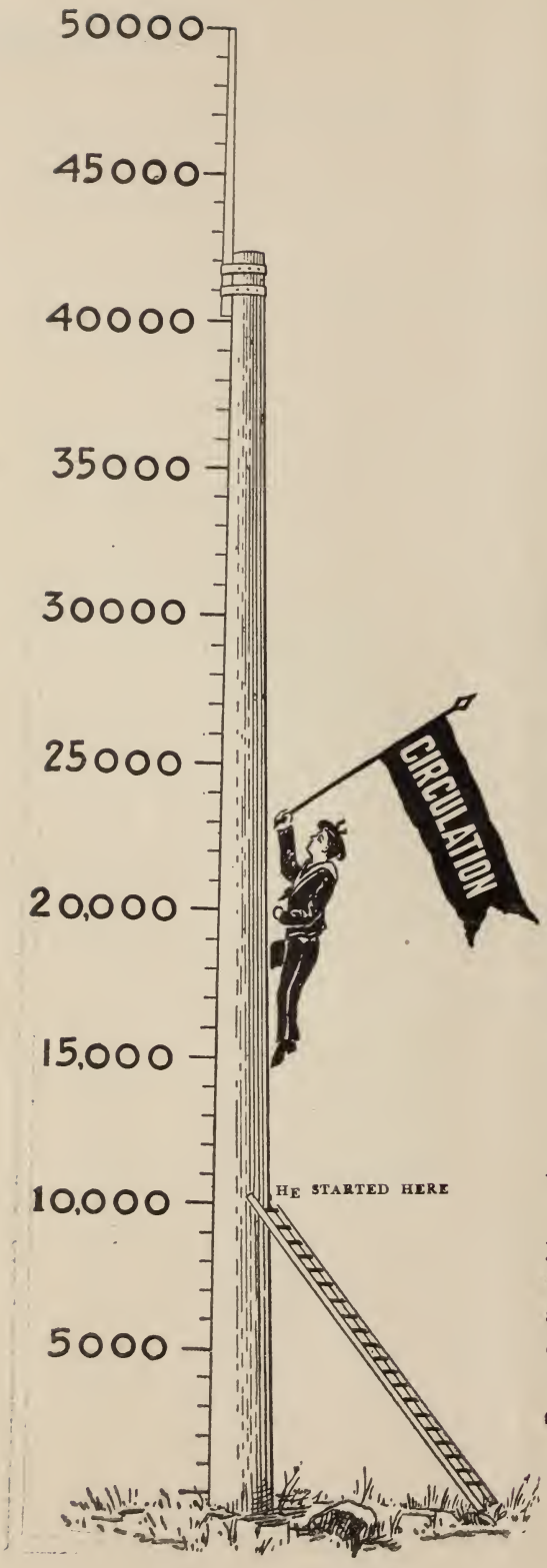
After Ten Years 764
The Educational Department 764
Training Native Workers 765
The Work in Cuba 765
President Madero and the Bible 766
Missionary Education Movement Conference 767
Organization of the Executive Committee of Foreign Missions 769
Christianity's Opportunity in China 769
Miss Ella R. Houston 772
Foreign Mission Committee Notes 774
Some Peculiar Customs of the People in the Congo 777
Soochow, China, Notes 779
Facts from Korea 781
Chinkiang, China, Items 782
Harvest Time in Korea 783
A Message from the Congo Mission 784
Two Korean Incidents 785
The East China Medical College, Nanking 787
Good News from Kwangju 789
A Week at Kashing Hospital 790
The Blake Hospital 793
Christmas Time in Japan 794
Letter from Taichow, China 795
Some First Impressions of Luebo, Congo 797
A Letter from Ibanche 800
The Buddhist Monastery at Kwangju 802
A Picnic in Korea 803
Books and Magazines 805
Foreign Mission Program for August 806

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

The General Assembly, and the Home and School 807
Superannuated in B. C. 1000 808
The Village Clergyman 809
The Widow's Mite 810

PUBLICATION AND SABBATH SCHOOL EXTENSION:

The Sunday School and Church Extension 811



The Missionary Survey's Campaign for 50,000 Subscribers

JACK SHOWS EFFECTS OF THE HEAT.

During the month of June there were received 947 subscriptions. Five hundred and sixty-six of these were new and 381 were renewals.

Jack would be considerably above the 23,000 mark if the "renewals" had kept pace with expirations, but some mighty good people are overlooking the fact that their subscriptions have to be renewed once a year.

An expired subscription, unrenewed, offsets the gain of a new subscriber and keeps Jack from climbing. Although he received 566 new subscriptions, he has moved up only 200 on the pole this month and now stands at 23,000 even.

Old subscribers! Don't allow your failure to renew to be the means of holding that enterprising "Jack Climber" down.

It may be a little trouble to send in your 50 cents renewal price, but it is worth a lot of trouble to put Jack at the top; and that is the help which you—and you only—can contribute.

Send in your renewal to-day. Try to send another subscription along with it.

THE MISSIONARY SURVEY

W. C. Smith, Managing Editor

Published monthly by the Presbyterian Committee of Publication, 212-214 North Sixth Street, Richmond, Virginia. Single subscriptions 75 cents a year; in clubs of five or more, 50 cents. Entered as second-class matter November 1, 1911, at the post-office at Richmond, Va., under the act of March 3, 1877.

Volume I AUGUST, 1912 Number 10

EDITORIAL

VITALIZING THE DRAG WEIGHT

IT WOULD perhaps be an overestimate to say that ten per cent. of the Church membership is an active force in the extension of God's kingdom.

Included among that number would not be those members who merely contribute money. The largest contributor of money in the congregation may not count himself a real force, unless he is also actively doing personal work. No man can buy his way into the Kingdom. No man's money gifts can stand as a defense for the failure to throw his personality into the great conflict between the forces of Jesus and the forces of Evil.

Christ values the personal worker, because it is through the personal worker that He sets up His throne in the hearts of men, and overthrows the strongholds of Satan. We do not know why Christ has chosen that method; we only know that it is a fact.

If ninety per cent. of the Church membership is inactive, that ninety per cent. constitutes a "Drag weight"—if we may call it that, for the want of a better name.

They are people who just "belong."

They have "identified themselves with the Church" and that is all. They have simply registered, as a sort of a guard against contingencies.

The great problem that presents itself to the Church to-day, is not so much how it may encompass greater numbers, but how the enlistment already secured may be converted into a positive force for righteousness, that it may indeed be a Church militant, strong, virile, alert—every ounce of weight also an ounce of effective energy.

The enormous drag weight in the Church is a serious hindrance to its progress; it not only by its unwieldiness hinders advance, but it offers vulnerable points of assault to the enemy. It invites attack from without the camp; it demoralizes the forces within.

Now what to do with the drag weight, is the question. The Gideon method of whittling down is not available here. We would hate to think it was; that drag weight includes many who are personally dear to us; it includes many who are dear to the heart of the Master. So there must be a solution which will mean the vitalizing of the drag weight.

The Synod of Mississippi is undoubtedly striking at the core of this great question. They are proceeding upon the principle that if a personal worker in the Kingdom is the Church's most valuable asset, then that asset should be husbanded and made still more effective by being instructed and trained. Furthermore, it was determined that workers should be trained with a special view to enlisting and instructing other personal workers, so that always there would be an increasing and expanding working force.

To this end a Summer School for Christian Workers was instituted at Jackson, the capital and central point in the State. Belhaven College, the new industrial school for girls, having just closed its most successful session, was engaged for two weeks, where were comfortably domiciled more than a hundred chosen workers from all parts of the State. Able

instructors from all the branches of our Church, some of which live within the bounds of the Synod, were there to train for effective service and inspire to greater consecration.

A systematic and well ordered program, published in advance, enabled busy people to select the time of their attendance and make the most of it. There were periods devoted especially to Sunday-school work, to women's work, to mission work, to the duties of church officers, and to specific and practical personal work. Some of our best leaders in these special branches were engaged to make it a success.

The result was that a number—a small number, comparatively, of course, but a considerable force—attended and returned to their home churches far better equipped for effective service and with a larger vision.

This is a force which will proceed to vitalize where it touches. The greater number of such schools that can be held, the more effective will become our working "ten per cent.," and the more rapidly will be drawn into their active ranks other forces from the larger class.

When the Summer School at Jackson came to a close, its success was so manifest and the wisdom of its plan so fully confirmed by results, that it was unanimously determined to ask the Synod to make it a permanent institution.

Our Assembly has set in motion the formation of plans for a great central school for lay workers. Doubtless, when established it will be a distinct benefit to our Church at large, and by all means, let us have it; but of necessity it will reach comparatively few. Therefore, let us not stop at that. We should have in addition not only the Synodical training schools, but if possible Presbyterial training schools. The closer we can get to the rank and file with these training and educational agencies, the greater number will be reached. One always regretful thought about that delightful spot, Montreat, is that such a very small proportion of our workers are able to reach the place. Excellent programs filled with instructive and inspiring lectures are arranged which touch, as a rule, only some of those who live in North Carolina and adjoining States. Not more than one Presbyterian out of a thousand reaches Montreat from Mississippi during a summer. Likely the proportion is smaller from more distant States.

Educational and inspirational fountains must be erected on the local fields for the benefit of busy people who cannot go so far from home, or who for other reasons may not be able to reach some favored distant retreat.

The great secret of Extension is personal work, and the most effective personal work is that which is trained.

FORWARD, MARCH!

The Bristol Assembly's great forward move to inaugurate a Campaign of Evangelism and Benevolent giving throughout the Church, made the subject of the leading editorial of THE MISSIONARY SURVEY for July, has taken definite shape in the formal organization of the Campaign Committee.

This Committee is composed of ten members; two from each of the Assembly's Executive Committees and two from the Laymen's Missionary Movement, as follows:

Foreign Missions—C. A. Rowland and Rutherford Lapsley.

Home Missions—R. O. Flinn and J. J. Eagan.

Christian Education and Ministerial Relief—H. H. Sweets and W. W. Akers.

Publication and Sabbath-Schools—R. E. Magill and A. L. Phillips.

Laymen's Missionary Movement—J. P. McCallie and E. H. Scharringhaus.

From this Committee has been chosen a Central Committee, organized as follows:

Dr. J. P. McCallie, Chairman.
C. A. Rowland, Vice-Chairman.
H. H. Sweets.
R. E. Magill.
R. O. Flinn.

Mr. John J. Eagan will act as Treasurer for the Committee.

Dr. McCallie, upon the urgent call to take up the active work of the Committee as its administrative head, has set aside his business in Chattanooga and assumed the duties of Chairman, to which his whole time will be devoted.

At the Central Committee's meeting, July 11th, Chattanooga was selected as the Committee's headquarters; a general outline of the plan of campaign was formulated, and many of the details worked out.

If a single word were chosen to express the dominant note in these plans it would be Evangelism.

Two other notes were added, Sacrificial Giving and Training, but Evangelism is to be the core of the effort.

The Committee proposes to organize teams to do training work at conferences which shall later be set up in every Synod and, if possible, in every Presbytery. Through the Presbyterial Chairmen of Systematic Beneficence they plan to organize District Conferences in the Presbyteries for the purpose of organizing and training those who can be gathered as individual workers from congregations, and thus carry the work back to every local church.

The plan is remarkably comprehensive, for it contemplates the drawing into its contagious operations every branch of the Church organization—including the societies, brotherhoods, organized classes of the Sunday-school, both young and old, and embracing the Every Member Canvass. It proposes to set the whole Church to Soul Winning through individual and organized, personal work.

At the Montreat Conference, called for August 12th and 13th, it will be sought to have every Synodical and Presbyterial Chairman of Systematic Beneficence who can possibly attend, with the view of putting forward this campaign with unanimity of purpose and action.

The Committee has engaged the services of Rev. Lacy I. Moffett, recently returned on furlough from our Mission at Kiangyin, China, and a man of well-known organizing ability, to act as field agent. Mr. Moffett has already entered upon his duties. The Committee has made an admirable selection for this important part of the work.

Perhaps not in the Church's history has so bold and comprehensive a plan been launched as this. Perhaps never before has the Church's combined executive forces grasped the simple process of Soul Winning as the fundamental act of building the Kingdom at home and abroad, and from and upon that effort projected its contributory activities.

Literature setting forth the whole plan in detail will soon be sent out. Details will also be published in the Church papers.

May God bless the great plan and rouse every individual member of His Church to responsive action.

Rev. S. L. Morris, D. D., Editor. Miss Barbara E. Lambdin, Literary Editor
P. O. Drawer 1686, Atlanta, Ga.

THE CHURCH PAPERS

PULPIT and press supplement each other as a means of reaching the people with the tidings of salvation. The man who fills the most influential pulpit in the land does not reach as large an audience each week as the editor of the religious paper. The words uttered from the pulpit die with the sound of the preacher's voice, except as they live in hearts and memory, but the printed message is permanent and may carry conviction or cheer to generations yet unborn.

Next in importance to attendance upon the preaching of the sanctuary is the value of the church paper. If the great daily giving the latest news, and the magazine of current literature, are considered indispensable for the secular information of the home, how much more indispensable the religious press which brings its spiritual messages and makes its readers more intelligent and therefore more efficient Christians.

Aside from this, what the daily paper is to our every-day concerns, the religious paper is to the cause of Christ. Where its presence brings no vital contact with the work of our own Church and familiarity with the interests of the kingdom at large, there is great danger that its absence may open the door for the Sunday newspaper. This mammoth publication, with its multiplied pages of light or sensational reading, its various recitals of scandal and crime, its crude inflammatory "funny pages," not only secularizes the Sabbath Day, but makes even our children early acquainted with the baser things of life, while debarring them from the privileges and wholesome pleasures of the Church paper. The head of a family who does not provide himself and his children with his denominational organ is culpably negligent.

All this, however, is by the way, and was not in the line of our intention in writing. This article was begun with the purpose of expressing, in behalf of our Home Mission Office, our appreciation of the valuable service our denominational papers have rendered the cause we represent. Their columns have been ever open to our appeals, and their editors have so generously and cheerfully invited us to use their space as almost to foster the impression that they are under obligation rather than rendering us service.

We take pleasure in making this public acknowledgment of their favors, kind words, and generous support. But for *The Christian Observer, The Presbyterian Standard, The Presbyterian of the South*, and *The Gulf States Presbyterian*, we could never have attained our measure of success in arousing Home Mission sentiment in the Church.

No denomination can boast of a religious press of higher standard than ours, and other communions bear willing testimony to its merit. If any reader of these

words is not a regular subscriber to one or more of our splendid Church papers, we wish to go on record as testifying to his error of judgment and his loss of some of the best things in life. For value received, for information, for entertainment, for efficiency in the service of Christ and His Church, we know of no better investment than the small subscription price of a good Church paper.

DISINFECTED

IN THE Union Station of Kansas City, while waiting for the departure of our train, we saw a large crowd of foreigners marched in by the station officers. They were being forwarded to some place in the Southwest. Every individual carried a suit case or package marked "Disinfected." This is a precaution of the Government to prevent the spread of disease.

It suggested the inquiry, who disinfects their theories, principles, character, etc.? Jacob Riis says of many of them that they come to us "with the continental idea of the Sabbath, the socialist's idea of property, the anarchist's idea of the Government, and the atheist's idea of religion." Opinions are not so easily disinfected and rendered harmless. It requires time and persistent effort; and only the Gospel of our Lord Jesus Christ can thoroughly change character and render dangerous lives not only harmless, but useful. This is the aim of our Home Mission effort in behalf of the "strangers within our gates." May the blessing of God attend the effort.

COUNTING THE COST OF SAVING SOULS

FROM the divine standpoint there was never any estimate of the cost of salvation. The Father gave His Son freely, regardless of cost. The Son gave His life and precious blood joyfully. The Holy Spirit gives His gracious ministrations unsparingly. The worth of a soul weighed against the world, the world promptly sinks in the scale. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

In striking contrast with this, how repulsive is the following which is going the rounds of the papers; and how unworthy the motives that can prompt flippant calculations on such a subject!

THE HIGH COST OF SOULS.

"Rev. 'Billy' Sunday, the former baseball player, who has conducted evangelistic meetings in almost every part of the country, has succeeded, he thinks, in reducing the saving of souls to a business-like basis. He has made an estimate of the cost of soul-saving in various cities. In Mr. Sunday's cost sheet Indianapolis souls come highest, at $620 each.

"New York City souls are quoted at $545, while in Boston they can be obtained for $450. Other quotations are: Denver, $425; Chicago, $395, and New Orleans, $78.

"So far as Mr. Sunday has made investigations, souls came cheapest in Atlanta, where they may be saved for $75 a head—if souls have heads."

If figures do not lie and reports are true, few men are so well paid in cash for saving souls as the reputed author of these calculations. It ill becomes men who are making fortunes in evangelistic work to be figuring in dollars and cents the cost of saving sinners. It did not cost much in money value to save a soul in the days of Christ and the apostles, and the vast majority of ministers and missionaries to-day are receiving little more remuneration than Christ and the apostles, but these men are not engaged in making statistics.

The mania in this age for statistics seems almost to partake of the character of David's sin of numbering the people. Is it also punished of God, as in David's case, by the Divine displeasure?

Some men are calculating the number of persons it takes to bring a soul to Christ; and others attempt to show by figures that it costs us less in dollars and cents to save a heathen than the unsaved

in America. The writer heard this argument made recently by one of the "Twelve Apostles" (and a polygamist at that!) in an Atlanta pulpit, in his effort to prove Mormonism to be the apostolic church—because their missionaries were poorer paid, and their converts cost less than those of any denomination on earth. At least one hearer was not greatly impressed with the force of the argument. It is stated that a Baptist argued in favor of his theory, that it cost less to make a Baptist than four or five Presbyterians, and when he finished an eminent Baptist teacher exploded his argument by remarking that it might cost more to make a Presbyterian, but when he was made he was worth ordinarily half a dozen Baptists in the extension of the Kingdom.

The whole spirit of these calculations is contrary to the Divine spirit that yearns for the lost. Love never calculates the cost. Self-sacrifice never hesitates at expense. One life devoted to soul-saving is more valuable than dozens spent in speculations as to percentages and per capitas. If the enthusiasm expended in conventions and the generous use of statistics on these occasions were turned in the direction of actual work, we might hope to see the world evangelized in this generation. One soul-saver is better than all the statistics of earth. The men actually and successfully engaged in soul winning are not wasting much time figuring the number of persons it takes to bring a soul to Christ, and the number of dollars it costs to save a sinner.

TRAINING LEADERS IN BIBLE STUDY

REV. HARRIS E. KIRK, D. D.

BALTIMORE, with its 6000 students, the majority of whom are in professional schools, is a most attractive field for Christian service. The Y. M. C. A. and the student organizations have the problem well in hand; but they depend in great measure upon the co-operation of ministers and churches for the proper direction of their religious activities.

For many years the Franklin Street Church has had a vision of the opportunity afforded by its central location. We have regarded our church as a force as well as a field. We have endeavored to increase the sum of good in the community, and regarded increase of membership as a by-product of this larger effort. The church has willingly given its minister to these larger activities, with the result that to-day we have a range of influence far greater than that we should have had, had our efforts been confined to our own congregation.

For some years I have conducted Bible classes among the students of the various medical schools, particularly in the Johns Hopkins University. The term of such a class is from three to five months, meeting weekly for one hour. Our text-book has been the Bible, and the method a combination of exposition and inductive study. My plan of outlining the lesson in advance, and making each member responsible for his part, compels the class to conduct the lesson, thus leading to frank discussion and illuminating comment.

The college man will study the Bible if it is made interesting to him. As a rule he desires to believe in essential Christianity, and while he has a fair share of doubts, he neither exploits them, nor is proud of them. He has rather high ideals of service, but does not readily see any connection between them and essential Christianity. My aim has been to regulate the student's ideals by Scriptural principles, and particularly to convince him that his life depends for its usefulness upon loyalty to Christ and the Church. The Bible class taught with earnestness, and inspired by sympathy

with the student's peculiar difficulties, is one of the best ways of holding him in these critical years.

It has been most gratifying to observe the growing interest of many of the men, and interesting to note the powerful influence of Christian home training, and the denominational college. The men from Hampden-Sidney and Davidson have shown conspicuous ability for leadership. During the past year we have received on profession of faith seven fine young fellows, and some of them are thinking of the mission field as a life career. A reflex benefit from such work is that close association with students gives the minister an insight into the problems of men of culture, and the weekly class with its original interpretations of familiar truth is a prolific source of homiletic material.

For some years I have also given a course of lectures to a class of women under the auspices of the Y. W. C. A. This class numbers now 150 of the most highly cultured and consecrated leaders of the city, many of whom are teachers of Bible classes, or directors of religious work, while some are teachers in the various schools of the city, and many girls from the Woman's College also attend.

The Y. M. C. A. of Baltimore has for many years conducted a series of classes on Tuesday night, with a total membership of over 500. About seven years ago I was invited to undertake the leadership of a class for business and professional men, and this has been my most interesting group.

I accepted with the condition that I was not to be hampered by text-book or ordinary methods, and our first adventure was a series of experimental lectures on the Minor Prophets. Though the idea of an expository lecture was not very attractive, the ground was new, and the method novel, we kept at it, with the result that the five members increased to sixty, and we closed the year full of enthusiasm for the method and the course.

We then planned a rather comprehensive course, nothing less than to compass the whole Bible within a given period. We began the next year with a study of early Jewish history, as interpreted through the biography of its great men. Next we took up the "decline and fall of the Northern and Southern kingdoms," with systematic exposition of the major and minor prophets up to Ezekiel, and then considered the "rise of the Jewish Church," completing the prophetic section of the Old Testament. After this we studied the New Testament biographically, together with a series of character studies in the Gospels. This past season we devoted to study of the life and teaching of Christ. For the next two years we propose to take up the Acts and Epistles. This course will then have carried us over nearly the whole Bible.

With large groups it is impossible to follow the catechetical method, and the lesson is given in the form of an expository lecture, with blackboard illustrations, followed by questions and frequent oral reviews. We have not neglected but rather exalted doctrine, and have always endeavored to exhibit the supreme claim of Christ as Lord and Saviour.

This class numbers at present 200 men, who represent all walks of life, and are distributed among all the Protestant denominations. A recent census shows the following interesting statistics: about 100 men who are not actively engaged in church work; about two-thirds of whom are not church members. The interest of these is increasing, and from time to time they are coming into the churches on profession of faith. The active church workers are distributed as follows: pastors, 5; local preacher, 1; lay reader, 1; prison worker, 1; church officials, elders, deacons, stewards, and vestrymen, 38; Sabbath-school superintendents, 11; adult Bible class teachers, 27.

An interesting feature is the Bible class extension work. Some of these men teach men's classes in their churches, using our lessons; so that a conservative estimate justifies us in saying that our class reaches no less than 500 men weekly.

The success of these classes has convinced me that there is a real demand for constructive Bible study, and that there is no greater field of usefulness open to centrally located churches in large cities, than to lend their ministers to such work.

Baltimore, Md.

SIGNS OF PROGRESS IN GEORGIA

ROBERT B. McCORD
State Superintendent Georgia Children's Home Society

I MEAN progress in prison reform, yet that hardly expresses it. Has Georgia made any advance steps toward the far-off goal, the final solution of the crime problem? If provision for retributive punishment of those who commit crime is what we mean, the statement made to me by a convict boss will tell us something. He said: "We have already laid out enough work on our county roads to keep all the prisoners we can get hard at work for the next ten years." Surely the knowledge of that fact ought to discourage any individual in these parts from committing crime. But it will not, and we see no sign of progress there.

We rather have reference to the advance steps Georgia has made in the last twelve months in creating new attitudes in the public mind, and in establishing preventive and corrective measures for the decrease of the criminal population. Emphasis is laid on the removing of children from corrupting surroundings, the establishing of institutions for the wayward, the application of probationary measures in correcting first offenders without imprisoning them, the institution of uplifting and refining influences in connection with all prison management which can be accomplished only after the conviction is fastened on the public mind that few individuals are just naturally mean and delight in being so.

No doubt the majority of people in Georgia still hold, without any positive thinking on the subject, that the man behind prison bars is a different kind of man from those men who roam the streets without let or hindrance. Yet there is a large and growing class of men and women who see the causes, natural causes, at work making criminals, and more hardened criminals, just as they see causes making victims of tuberculosis, and more hopeless victims of this dread disease.

These are the ones who are saying that we are both cruel and lacking in foresight when we leave the child in a home where there is gross immorality, where crime abounds, when we allow boys and girls to roam the streets till late at night and go their own way without parental direction, and at the same time hold open doors to the barred cages, in which are kept the most corrupting element of the population, to say to young beginners in crime: "In here you go to mix and mingle with this lot until you have paid the debt you owe the state for having violated its law."

An intelligent public opinion on the subject must go before enactment of laws, and here is the work of the Prison Association and other allied organizations, in drawing attention to these things and leading larger numbers of people to see the folly of mere punishment of wrongdoers, without providing ways of preventing crime and reforming the young criminals.

The last legislature did nothing along these lines, but seed were sown then and since that will very likely bear fruit in positive measures at the session of the legislature soon to convene. Strenuous efforts will be made to secure improvements in the Juvenile Court law, the proper equipping of the state institution for delinquent boys, the establishment of an institution for wayward and delinquent girls, the adoption of a probation law for adult first offenders, improvement in the discipline of prisoners at work in camps on the public roads.

In the meantime the authorities in charge of the State Reformatory at Milledgeville, have seen fit to put a new man in charge. The new superintendent is a young man of the educator type, and before assuming his position he was sent through the North and West to study the working of modern industrial schools for

MAKING GOOD ROADS FOR US.

delinquent boys and girls. Considerable additions have been made to the buildings at Milledgeville, and there is some ground for hope that this will yet merit the name "school" instead of "prison."

The general public sentiment that has been chrystalizing in favor of an intitution for wayward girls, has taken shape in Atlanta in the gift of a valuable tract of land just outside the city limits, as a site for such an institution. This was given by one of Atlanta's public-spirited citizens, on condition that $16,000 be raised immediately for the erection of the first buildings. That amount has practically been raised, and Georgia will soon have its first institutions of this class for girls. Savannah is almost to the point of attempting the building of a similar institution.

The Juvenile Court in Atlanta and several other cities is still teaching lessons in constructive work for the saving of youth by means of probation. and the Georgia Children's Home Society has developed a valuable work in the past year, in taking children from corrupting surroundings and placing them in family homes under the guardianship of the Society, whose agents keep up with their wards by regular visits to the homes in which they are placed.

Atlanta, Ga.

CAN YOU TELL?

1. Where are Bible Classes supporting a young woman who is being trained for Home Mission Work?
2. What man was accused of making too much noise?
3. How have the church papers helped a work?
4. Where is a Sunday-school full at Christmas and picnic time?
5. When was a pastor a supervising architect?
6. What church was transformed by oil lamps?
7. Tell when an ice cream wagon caused screams.
8. How does one busy pastor reach many churches and many denominations?
9. What institution is becoming a school rather than a prison?
10. Where was a new sort of Congress held?
11. What busy man lived his Christianity among fellow workmen?
12. Where can you find a Baby Castle?
13. Can the cost of saving a soul be measured?

Answers to all these questions will be found in the Home Mission Department.

The Detached Moment

"I have set the Lord always before me."—Psalm 16: 8.

THE presence of God is the central, controlling fact in religion. It is the great truth that binds the Bible together; the strong men of God whose life-stories meet us in the Bible are all men dominated by the consciousness of the Divine Presence. Abraham was "the Friend of God." Moses talked with God "face to face." Isaiah felt upon his spirit the "strong hand" of Jehovah, and saw Him, on His throne. Paul disclosed the secret of his bravery on the doomed ship, in the words, "There stood by me this night an angel of the Lord, whose I am and whom I serve." The secret of a strong, true life is the presence of God.

But what is the secret of the secret? How can one find and keep a real fellowship with God?

It has been one of the painful and costly mistakes of religious thought to associate the presence of God with mystical experience, and so to tie it to emotional states. We need to realize that one is as truly in fellowship with God when quietly doing his duty as when indulging in an ecstasy of prayer,—yes, more truly.

But there is one way to real fellowship with God that is open to all,—the way of patient, steady practice. "I have set the Lord always before me." What a startling way to put it! It almost suggests the devout Catholic, setting his crucifix where he can see it continually. It certainly suggests the busy man keeping on his office desk a photograph of the woman he loves, that that constant reminder of the best life hold for him may keep him from yielding to what is less than the best.

We can, through the use of prayer, of Bible study, through the habit of remembering God, "set the Lord always before us," and find in that fellowship our joy and strength.

"Teach me Thy patience, still with Thee,
In closer, dearer company;
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the future's opening way;
In peace that only Thou canst give,
With Thee, O Master, let me live."

O God, true light shining in the darkness, may Thy light shine upon me through all the common things and ways of life. Make me "alive unto God." May I see Thee wherever I look May this world about me come to wear the look of my Father's home, every object in it dear to me because associated with Him. Help me carefully, patiently, persistently, to remember Thee, to set Thee always before my thought; and so may I find, in fellowship with Thee, the strength and gladness that spring from the consciousness of eternal life, through Jesus Christ our Lord. Amen.

WILLIAM PIERSON MERRILL, in *Men at Work.*

MEN AND RELIGION FORWARD MOVEMENT

THE Christian Conservation Congress of "The Men and Religion Forward Movement," was the culmination of one of the most remarkable religious campaigns that has ever been conducted in America. In Carnegie Hall, in New York City, April 19-24, a large body of representative Christian men from all over the United States deliberated seriously concerning the problems of religious conditions of the men and boys of our country. In seventy-five American cities, with a combined population of twenty millions, "The Men and Religion Forward Movement" had quietly pursued its work during the past winter. These men were representative men geographically as well as denominationally. Their voice will go out as being as nearly the voice of the Protestant Churches of America as any utterances ever heard.

The Congress was significant not merely on account of its size, for meetings of three thousand men—which is the capacity of Carnegie Hall—have been given all over the country in connection with "The Men and Religion" campaign. The unusual program of distinguished speakers was not the most important item about this Congress. Its chief significance lay in the fact that here is a truly national Congress, considering in statesmanlike fashion the problems that confront men and religion in our day.

The real work of the Congress centered about the reports of the nine Commissions which had for months past been engaged in making scientific survey, each in its own field, upon the following themes: Social Service, Missions, Boys' Work, Evangelization, The Rural Church, Bible Study, Men and Religion Message, Christian Unity, Christian Publicity.

It is difficult to estimate the value of such a gathering as this. It as not an irresponsible band of men assembled for pleasure, but it was a Congress for the serious discussion of mighty problems. The Congress insisted that earnest work among men and boys in the various denominations should be extended, that the six-fold message of "The Men and Religion Forward Movement" should be kept as a working program in that work, and that some way may be found to keep in close relation the various organizations doing work for men and boys.

A careful study of the idea and purpose of "The Men and Religion Forward Movement" reveals the fact that it lays emphasis where emphasis is needed, that is, upon the organizations that already exist in the churches, and upon greater efficiency in work in each of the denominations along denominational lines. There is no effort to break down loyalty to one's Church, but on the contrary, a sincere and earnest insistence upon absolute loyalty to all those things for which one's Church stands.

The Movement is leading men to see that the winning of souls for Jesus Christ is worth far more than the gaining of dollars for themselves. Many men are led to do personal work who did not before believe that they could.—*Christian Observer.*

Hymn of the Movement

By Katherine Lee Bates of Wellesly

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed His Grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self control,
Thy liberty in law!

O beautiful for heroes proved.
In liberating strife,
Who more than self their country loved.
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness.
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

Tune, "Materna"

MINING AND LUMBER TOWNS OF KANAWHA PRESBYTERY

REV. J. E. HEALY

FOUR years ago the Virginian Railway was completed through this territory, opening to the outside world one of the richest coal deposits in the State. The forests of poplar, oak and chestnut had scarcely been touched by the axe. Before the railroad was fully completed, our hustling Presbyterial Evangelist, Wm. E. Hudson, now Superintendent of the Mountain Work of our Church, preached the first sermons at Maben and Slab Fork, the former town a lumber camp, the latter a coal camp.

These places were, like all frontier towns, filled with ungodly men. Sunday was desecrated, drunkenness was common. Mr. Hudson was able to get a Sunday-school established at these points, with the aid of a few faithful Christian men and women. A minister was secured and began active work, but remained only a few months. Then an elder from the First Presbyterian Church of Huntington, W. Va., was sent into the field, as a temporary arrangement. But God wonderfully blessed him in the work, and shortly afterward he was ordained, as a case extraordinary, and at this writing he is still laboring for the Master in that field. His method I would recommend to all frontier workers. He follows the personal work plan of the Moody Institute, visiting the homes, praying, teaching the Word, inviting men one by one to accept Jesus as their Saviour, Lord and King, regardless of whether they have "feeling" or not.

Now, in two years and a half, a large company of men and women has been gathered, who are studying their Bibles and have become members of some church. There have been received into the Presbyterian Church, twenty-five, and over one hundred into churches of other denominations. Shortly after arriving in this field the evangelist met a minister of the Primitive Baptist Church, of which denomination there are many in these counties. He said, "You are the first Presbyterian minister I have ever seen."

I wish to call the attention of the

MR. JACOBY PREACHING AT SLAB FORK.
The Miners (white and black) are on the hillside, and above and below the trestle.

Church to the great need of an Industrial Mission School in Wyoming and Raleigh counties. There are at this writing several converts from fourteen to eighteen years of age, who would enter such a school. The evangelist has Bible classes in three towns, meeting once each week. These classes are contributing nobly to the support of a young woman from Maben, who is being educated at Binghampton, N. Y., for Home Mission work. The only solution to be found of this great mountain problem is to educate these dear ones, and then let them go back into the deserted regions away from the railroad, thus carrying the Gospel from house to house. It is very difficult to get ministers to take this work, but it is a pleasant field in which to labor.

The coal companies and lumber interests have made this and some other fields self-supporting. It is our prayer that God will provide the laborers, and I believe that He will. We have His promise in Philippians 4: 19, "My God shall supply all your need according to His riches in glory by Christ Jesus."

The change is very noticeable in these towns since they have come under the regular teaching of the Word. They are known now as Christian communities. The William Ritter Lumber Company of Maben, and the Slab Fork Coal Company have furnished their towns with well-equipped churches, both of which were dedicated in 1911.

The pastor had the great privilege of having with him for two weeks Rev. W. S. Jacoby, who has been Dr. Torrey's personal worker for many years, and many were helped in Bible study and instructed in personal work.

Slab Fork, W. Va.

CHILDREN'S MEETING AT SLAB FORK.

THE CHURCH AND THE MILL VILLAGE

MISS LOUIE A. LANE

IN TRAVELING over our Southern States, groups of fifty to two hundred small houses surrounding a tall smoke-stack proclaiming the mill village, may be seen to one side of almost every town of any size.

These houses are all exactly alike—built generally on the smallest possible plot of ground, with no dividing fences. Each house accommodates two families, twelve people often being found in one cottage. Here live the "mill hands," who constitute one of the greatest opportunities of the Church, and at the same time one of her most perplexing problems.

It is a mistake to suppose that there is unusual poverty in a prosperous mill village, though most of the homes may be bare and poverty stricken in appearance. Where there are widows with small children, prolonged cases of sickness, or old people who are past the working age, charity may be needed and given judiciously. but not in a family where there are two or three workers in the mill.

Many of the people are very ignorant, the heads of families having begun to work in the mill as children, or they have moved in from country sections where there were few educational advantages.

The children especially are bright, teachable and appreciative. But, young and old, I have found them easily approached in house to house Bible work. As a general thing, however, the people do not attend church with any regularity. Though the Sunday-school is very full at Christmas and picnic time, it is poorly attended the rest of the year.

There are exceptions, of course, but I am sure that the verdict of most churches which have tried to establish regular services in mill towns is that, "while some good has been accomplished, we do not feel that the results justify the expenditure of time and money." What is the matter?

For fifteen years the writer has lived and worked among mill people, and has often asked herself, Why is it that church work accomplishes so little? She believes that the secret of partial or total failure may be found in the fact that the work is done by outsiders—by people who live, think, act and talk differently.

To the mill worker, all the world is divided into two classes: "Poor folks," who work with their hands; and "rich folks," who get their living some other way. The "rich folks" (whose income, by the way, is often less than that of the mill hand) "comes out" to the mill town, builds a chapel, opens the door, rings the bell; and the "poor folks," who live within its sound, crawl into their shells and stay there—except on special festive occasions.

The burden of building a chapel or opening a preaching station should be *thrown on the mill people themselves.* While they have no initiative, under a judicious leader they will give liberally, and their enthusiasm is easily aroused. It would be wise if a church about to engage in mill work were first to find the right man for a pastor, and then send him to live for about six months in a mill house, among mill people. He should spend the time going from house to house, studying the mill hands, gaining their confidence, and getting into touch with their environment. I am sure that when the time came to start the canvass for his building he would be surprised to discover how little there was left for the mother Church to give.

A few workers, however, from the more fortunate class will be needed in the beginning of the work, but as fast as possible they should be replaced by the mill hands as they develop. In a few years officers, Sunday-school teachers and organists should all be from the people for whose benefit the chapel was built, and the uptown workers would gradually have

retired, leaving a well organized church behind them. But before they leave they should see that the ground covered by settlement houses, kindergartens, day nurseries, etc., is covered by the church.

There is great danger lest, in our zeal for the physical welfare of the mill operative, the Cross of Christ be pushed into the background. I have in mind a young girl who had all her life attended such gatherings. At eighteen she lay down to die, and the poor child did not know that she was a sinner in need of salvation. She thought that if a person were respectable, he or she was a Christian—if immoral or drunken, a sinner!

Athens, Ga.

THE SHOP ANNEXED TO THE CHURCH

REV. JAMES H. NORTHRUP

MY FIRST shop meeting was held without announcement. The permission of the superintendent of the Standard Underground Cable Works secured, when the whistle blew and the men began to pour out of the doors into the street, there I was on the sidewalk facing them—a lone voice. There was nothing ministerial about my clothes; scarcely anybody stopped to know what line of wares I had. A few small boys and some ragged girls helped me out for an audience, furnished the "claque" as it were. The noon "spell" was only half an hour and everybody was in a hurry but me. Pat, the door man, came across the street and said:

"Youse are making altogether too much noise here."

Had he accused me of heresy or anarchy or lying, I should have stoutly withstood him to the face; but I could not deny making a general uproar in my efforts to reach the ears of the seemingly fleeing workingmen. In five minutes many of them had eaten their dinners and some of them came to hear; and by the time I was out of breath and throat-locked, quite a crowd were listening, perhaps fifty. I spoke about fifteen minutes. The next day I waited five minutes till the rush had passed out and some were ready to listen. A hundred and fifty men gathered around.

The open-air work compelled me to speak properly, if I spoke at all; and in a couple of days the "speaker's sore throat" ceased to trouble, and my voice was built up so I could speak almost as easily outside as indoors.

The Perth Amboy Terra Cotta works were near and the men there had an hour at noon. So the last half of the hour was spent in the same way at that plant. Here we could gather between two buildings and it was much pleasanter speaking.

Then we extended the work to other plants in the city, Perth Amboy Dry Docks, Vaseline Works, Pardee's Steel Works, Raritan Copper Works. Two plants a day was my rule—the first half of the hour at one and the latter half at the other. The second half is the better, for then the men are returning from dinner and are much more willing to wait and listen.

A little later I got help in the way of a singer or cornetist. Thus they would gather the crowd, and my little sermon came closer to them because they were in a measure prepared, and it was much easier for the preacher than to use half his sermon gathering the men.

After a while the superintendents or their office men were kind enough to advertise my meetings throughout their shops. Sometimes they had typewritten duplicates of the announcement stuck up in all the places where official announcements to the men are placed. At other times they had boards nailed up having the notice put on with a brush, then again cards were distributed at the gates. All these help much, because they bring more men and bring them to the service in a more prepared state of mind.

At Pardee's Steel Works I spoke under a little group of trees between the two main buildings; at the Vaseline Plant, a

cart was always placed for me at the most convenient corner, and I spoke from its eminence. At Raritan Copper Works, my pulpit was the corner of the tank house; at the Dry Docks, I used the office portico and the men sat on the logs which ran lengthwise from me.

From 150 to 250 men would be at a meeting, and in my three weeks' campaign of two shops a day I probably spoke to as many men as in my church in a year.

Perth Amboy, N. J.

THE GREATEST THING AT THE BRISTOL ASSEMBLY

WHAT was the one greatest thing done by the Bristol Assembly? Doubtless many answers would be given to this question. One answer already given by not a few is, the appointment of a committee to frame a new statement of doctrine. This answer is given by those who, while allowing that our present standards are true to the teachings of Scripture, and while professing their own loyal adherence to them, nevertheless insist that truth must be presented in a new dress to meet the peculiar wants of our peculiar age.

Our own conviction is that the one greatest thing which the Bristol Assembly did was the advance step it took in the direction of Home Mission enlargement. So far as we could judge there was no subject considered by the Assembly, not even a point of order, that lay so close to the heart of the Commissioners as the subject of Home Missions. Their zeal for this cause possibly had something to do with their choice of a Moderator. At any rate, his claims to recognition were based in part on the fact that he came from the great field of Home Missions, and had done conspicuous service in this field.

There were overtures before the Assembly from several Presbyteries asking that an increased emphasis be given to Home Missions, especially asking that an effort be made to enlist the aid of the Laymen's Missionary Movement. These overtures were put in the hands of the Assembly's Standing Committee on Home Missions. This committee consisted of thirteen members, and when asked to express an opinion on the overtures, with perfect unanimity and great heartiness they expressed their approval of them. When this committee reported to the Assembly, recommending the endorsement of these overtures, with equal unanimity and heartiness, the Assembly approved them. Thus it was demonstrated that the entire Assembly earnestly favored an immediate forward movement in the work of Home Missions. It took steps to enlist the laymen of the Church, and to give to Home Missions an equal share with Foreign Missions in the interest and efforts of all our people. The Assembly instructed its Executive Committee of Home Missions, in connection with the Laymen's Missionary Movement, to arrange for a convention at a convenient time and place during the current year, for the purpose of stimulating and calling into active efforts the energies of the Church in behalf of this vital cause. It is hoped that this means, which has been so effective in creating an intelligent enthusiasm for Foreign Missions, will prove equally effective in arousing the Church to a sense of its obligation to the cause of Home Missions.

Of course, no one wishes to exalt Home Missions at the expense of Foreign Missions. There is not the slightest reason to pit the one against the other, as if it were impossible to strengthen the emphasis on the one without weakening it on the other. They are but parts of one whole, and there can not be a healthy and robust and symmetrical development of the missionary spirit without a recognition of this. To be zealous for Home Missions and not for Foreign, is to be afflicted with near-sightedness; to be zealous for Foreign Missions, and not for Home, is to be afflicted with far-sightedness. The eye that is single for God's glory is the eye that can

recognize the obligation to preach peace both "to them that are nigh and to them that are afar off."

While it has frequently been noted that in order to a proper and perpetual expansion of the work abroad there is a necessity for a proper and perpetual expansion of the base of operations at home, this truth has not yet found full recognition in the life of the Church. It needs to be iterated and reiterated that a vigorous prosecution of the work in the regions beyond demands an equally vigorous prosecution of the work which lies near at hand. If the uttermost parts of the earth are to be won to Christ, Jerusalem and all Judea and Samaria must also be won.

If the last Assembly truly represents our Church, if the spirit that was stirring in it, is stirring in all our borders, then Home Missions is going to occupy a larger place in our benevolences, and greater conquests are going to be witnessed in th waste places of the home-land. We expect to see, and shall rejoice to see, the income of our Home Mission Committee grow within the next five years to an aggregate of not less than $500,000 per annum. With this sum at their command, they could do a work that would make our frontier fields, and our mountain fields, and our foreign-speaking fields, rejoice and blossom as the rose.—*The Presbyterian Standard.*

A DAY OF PURE DELIGHT

MRS. M. E. WILLIAMS

Place—Cosey.

Event—Annual picnic of our Mission School for Foreigners, Green Quarters, at the rear of the steel mill, Ensley, and our Italian School, Pratt City, Ala.

AS 55 happy children of five nationalities stepped from the car at Cosey, and ran to the fountain of clear, pure water to quench their thirst, our prayer for them was that each would be led by the Spirit to the Great Fountain and there drink of the Water of Life freely as offered in the Gospel.

A bright, clear sky, cool breeze, artificial pond just deep enough for wading, with no danger to even the tiny tots; benches on which to rest or take a nap; picturesque scenery; an ideal place for a day's outing is Cosey.

Thanks to the generous hearts that have prepared this haven of rest for little, tired, worn bodies, that have not even a shade tree, a shrub or a flower! When considering where we should go for our picnic, to some cool, shady place, a dear little Polish girl said, "Oh, teacher! that is a nice place under the house!" Another, a Bohemian, said, "Look, come over here and see; here is shade for a picnic"—a thin shadow cast by a tiny tree.

How much Cosey meant to these dear children only we who visit in their homes

CHILDREN FROM THE GREEN QUARTERS.
Furnaces fill the background of their lives as well as in the picture.

can know. Some of the older girls were up, scouring their rooms at five o'clock, while others went out and brought in sacks of coal on their backs—then after a bath,

were impatiently waiting for us at nine o'clock.

At eleven, each child enjoyed a slice of plain bread, then scampered off to jump rope, play bean bags, sack-racing, and other games entered into with enthusiasm, led by one of our devoted Sunday-school teachers of Pratt City.

As the noon hour drew near the older boys—fine lads they are, so willing to help—placed benches in rows around the heavily laden tables, from which about 60 oh! so radiantly happy to win a game of ball played with the Cosey team. Some of the children played in the water, others ran and skipped on the grass—all so happy. One dear little Slav, Johnnie Bulbo, threw his arms around my neck. I said, "Are you so happy Johnnie?" He speaks poor English, but lisped "Yeth, yeth." How my heart filled with thanks to God to be allowed the blessed privilege of working with these dear little lambs of the flock.

LITTLE AMERICANS OF MANY NATIONALITIES LOOK OUT FROM THIS PICNIC GROUP

hungry mouths were to be fed. When asked, "What are we going to do now?" some said, "Going to eat," while the more thoughful replied, "Give thanks." So with bowed heads all joined in thanks to God, and with bright eyes sparkling with joy, sang, "Praise Him, Love Him." Then the feast of good things began.

This was furnished by the ladies of the South Highland Church and others. Can you picture the scene? Twenty loaves of bread, pickles, eggs, potted ham, Bologna sausage, chipped beef, fancy cakes from the Martin factory, plain, layer, and tea cakes, candy, lemonade. A bountiful dinner, enjoyed by these dear children who have little at home save dry bread and coffee. Their lunch is dry bread.

Our older boys, God bless them, were

I just wished that all our Presbyterians everywhere might see and know how good God is to us in this sacred work. So I 'phoned for a photographer, and here we have the result. Our older boys were playing ball, so are not in the picture.

At four o'clock a glimpse of the ice-cream wagon caused screams of joy, and soon all were seated ready for a cone. I wish we had that picture—an attractive one it was. One hundred cones were hardly enough for three gallons of cream, so we used slices of bread. Little Lena, an Italian, said, "Whoever heard of eating ice cream off of bread?"

We were sorry not to have with us Mr. Bryan, whom the children all love, but other important duties prevented. We welcomed Dr. and Mrs. Hay, of Ensley,

who listened to the recitations, Scripture texts, songs, and kindergarten exercises, and the children will never forget the friends who so kindly assisted in serving the church.

God has wonderfully blessed this branch of Foreign Mission work in the homeland. We ask the prayers of all our friends. But I must tell one of our needs. You know how the Italians love music! We have no instrument. Without solicitation, a lady handed me $15 toward the purchase of a piano, another lady $50, and a gentleman $100. If we can raise $85 more, we can get a piano for Pratt City (we have none at Green Quarters). We feel that the dear Lord will in His own good time send us not only the necessary $85, but also the money for a piano for our mission in Green Quarters, Ensley. How happy would be the hearts of the children to have a piano in each school. Then the numbers in our Sabbath-schools would be greatly increased. These little people are so ready to learn of Jesus and His love, and how better than by the sweet, sacred songs they sing.

Birmingham, Ala.

THE SUCCESS OF PERSEVERANCE

REV. F. A. BARNES

TEN years ago, Miss Julia Stirewalt got together a few children at Cotton Mill No. 2 of Mooresville, and met them Sunday afternoons in a private home.

For quite a while there was no attempt at an organized Sunday-school. The leader talked and read to the children, and helped them with the Sunday-school lesson of the next Sunday. The number present varied greatly, but persistent visiting of the homes kept some children coming. The attendance gradually increased, till there was need of help, which was given by different young ladies of the First Church.

These early meetings were often in a home, or an unoccupied dwelling, and sometimes out under the trees. There were times of discouragement when almost any one else would have given up the work, but Miss Julia persisted.

After a year or two the Cotton Mill Company built a school house and started a day school for the children of its employes. This day school was maintained for two years, and was taught by young ladies of the Presbyterian Church. It proved a great help to the religious work already being done.

The school house was a help, too, for it was intended to be and at once became a home for the little band that met on Sunday afternoons. More people became interested, and a Sunday-school was organized. At the suggestion of friends of other denominations who attended, it was called a union Sunday-school, but as almost all the workers were Presbyterians, after a time the union feature was dropped and the Sunday-school became regularly Presbyterian.

When Mooresville got a graded school the day school at the mill was discontinued, but some of the Sunday-school workers have frequently gone to the homes after mill hours to teach individuals to read.

At the school house preaching services were also held by the various pastors, just after Sunday-school. But the others gradually discontinued their visits, and, in the summer of 1908, Rev. M. B. McLauchlin was secured by the First Church for evangelistic and pastoral work here and at the Dixie Mill. In December a church was organized at the school house with twelve members.

In these three and a half years the church has had three pastors and has twice been vacant. These vacant periods, the removal of many families, and other adverse circumstances have greatly hindered the work. Yet the church has always been supplied with preaching—one time by a resident minister of a sister

church, and during the last vacancy by students from Columbia Seminary.

Rev. W. S. Wilson, pastor of the First Church kept up the prayer meeting, and before and since has ever led his people in faithful, hearty and untiring support of the work. He was practically supervising architect of the building which his church constructed for the Second Church, on a lot well located near Mills 2 and 3, and between these mills and the other churches of the town. The building, which was dedicated last November, is a handsome frame structure, and will seat about 300. The Sunday-school which has increased to over a hundred, already has outgrown its room, and occupies the main building.

The church has one elder and one deacon, and 21 members were received during the last church year. But removals have brought the resident membership down to 29 at present. The Assembly's plan has been introduced and is working well, and the church contributed last year to all causes $459.

Mooresville, N. C.

A SUNDAY SCHOOL CLASS OF THE SECOND CHURCH, MOORESVILLE.
Though employed in the Cotton Mills on six days of the week, some of these boys have missed Sunday School only three or four times in four years.

THE CALL OF DUTY—HOW SHALL WE ANSWER?

IT IS rare that readers of THE MISSIONARY SURVEY have the privilege of reading such a letter as the following: The call of duty, of seeking lost souls, prevents a Home missionary father in the mountains of Virginia from being at home during a visit of his daughter. In the intimacy of this personal letter, telling of the work that keeps him away from home, he speaks of things that would not be, of course, mentioned in an article intended for publication, making the description of the work all the truer and more touching for that very reason.

With the exception of the omission of names of persons and places, the letter is just as it came from the heart of a loving father to his daughter whom he is willing to miss seeing rather than neglect the work of the Master.

You are coming home to-day, and I am not there to see you, and will not be there, I fear, until you leave. I am very, very sorry to miss your visit, but I must stay here and preach the Gospel to these poor people who need it so badly. I am having some hardships, but when I think of what the Saviour bore for me it is but a small thing to be willing to "endure hardness" for Him.

Yesterday I went to spend the day with a family near here. They had invited in quite a number of neighbors—about fifteen grown people in all and several children.

When dinner was over they came to me very timidly and asked me if I wouldn't preach for them. So they all gathered into one room, and I preached from Revelations 1: 5, "Unto Him that loved us, and washed us from our sins in His own blood."

After the sermon I asked any who were willing to surrender their hearts to the Saviour to indicate it by coming forward and giving me the hand. Both my host and hostess did this, and they seem very happy over their choice of the Saviour. There were others in the room who showed great feeling, but no one else made a profession. One man in particular turned his face to the wall and just cried as if his heart would break, but he and his wife can not agree on what church to join, so neither will make a profession.

All these people put entirely too much dependence in the church, or denomination. Many of them think they must get in just the right denomination or they will be lost. All lay great stress upon the mode of baptism. But they are getting over this to some extent.

Some of the people are so ignorant as to deny that there is any Holy Spirit at all. They have been taught that the Bible is the Holy Spirit, because the Saviour said, "The words that I speak unto you, *they are spirit and they are life.*" When people have been taught such things by ignorant preachers from their youth up, it is hard to get them to understand the truth.

But the greatest difficulty in a field like this is the fatalism of the people. They have been taught for generations that they have no part whatever in their own salvation, or in the salvation of others. They reject the use of means entirely, and just abide God's time to save them. Many even think it is wrong for an unconverted person to pray, or read the Bible. And one of the native preachers here, the chief one, says he believes the more wicked the life a man lives the more apt he is to be converted.

You can imagine the result of such preaching. There is much drinking and swearing and other forms of gross sin. There are drunken men and boys at the church every night. Sometimes they mock while the service is going on, groaning and crying "Amen" during prayers. But they are getting much better in this respect.

The people are very proud of their new church. They have it fixed up real nicely. It is ceiled and papered on the inside. One man said it was the finest church in the county. He was mistaken though. It is only a cheap building, but is comfortable and looks neat.

They are especially proud of the lamps I gave them. All say it is the best lighted church they ever saw. But they have been used to lighting their churches mainly with a few dingy lanterns, so that one can scarcely see to read.

Sunday I announced that I would give a Bible reading at half-past six, and begin the regular service at an hour later. At half-past five I was there to build a fire, and I found a good sized congregation waiting on the outside of the church, shivering in the cold. Last night, in spite of the rain, many were there at the same hour, but not so many as the night before.

One remarkable thing in the building of this church was the fact that all denominations, even the Primitive Baptists, worked side by side in the building—a thing unheard of before in this community. It has been customary for the denominations to regard one another as bitter enemies and rivals. But this feeling is fast disappearing.

We have six good substantial members here now, and I hope to have many more when they have had a little more teaching. Then we will proceed regularly to organize a church.

To read about a work like this sounds a little romantic, but the real thing is anything else. It is the hardest kind of work, and I get very much out of heart sometimes. You must pray for me.

I hope you will have a most delightful visit at home, and that you will return to your work bright and happy.

"WHAT'S COME OVER MURRAY?"

RICHARD S. HOLMES, D, D., LL. D.

TALKING recently about the Presbyterian Brotherhood with a very alert-minded pastor, we said, "Should 100 young men approach 100 pastors each with the question, 'What Christian work can I do?' there would be 100 pastors at their wits' ends, and 100 unsatisfied young men. No earnest young man will be satisfied with the answer the average pastor will make to that question, and the average pastor cannot answer it, for he does not know."

"Let me tell you a story," was the reply. "A young man came to me recently, asking that very question. I said to him, 'What time do you rise in the morning?'

"'At half-past six,' was the answer.

"'What time do you have breakfast?'

"'At seven o'clock.'

"'What do you do next?'

"'Go to the offices where I work.'

"'What do you do there?'

"'Work steadily until twelve o'clock.'

"'What do you do then?'

"'Go to lunch.'

"'What do you do next?'

"'Work steadily until half-past five, or six, or sometimes later.'

"'What do you do next?'

"'Go to supper.'

"'What do you do next?'

"'Read the paper, or sometimes go to a concert, or a lecture, or a play. Too tired to do much. Loaf around home generally.'

"'What do you do next?'

"'Go to bed.'

"'Is that a sample of every day?'

"'Yes, of every day.'

"'When would you do Christian work if I gave you any to do?'

"'I don't know.'

"'Murray,' I said, 'God has so placed you, so filled your day, that you don't see where you would get time for Christian work, and I don't see. I think God does not mean for you to add any Christian work to your daily burden.'

"Murray looked at me a moment, and said, 'I guess that's so,' and he rose to go. 'Wait, Murray,' I said; 'are there other men employed where you are?'

"'Yes—many,' he answered.

"'How do you do your work; as well as the rest, or more poorly, or better?'

"'Oh, as well as any of them, I think.'

"'Do they know you are a Christian?'

"'Why, yes, I suppose so.'

"'Do they know you are anxious to do Christian work?'

"'No; I don't think they do.'

"'See here, Murray, here's Christian work you can do; start to-morrow. Do your work better than you ever did. Help the other fellow who is behind, if you can. Let them all know you are a Christian, not by talking, but by living. Get in a helpful word here and there. Get some fellow to drop his oaths, or his beer. Show Christ living in you and controlling you. Preach the gospel among your associates by the best life you can live with God's help. I think that is the Christian work that needs to be done on a big scale. Try it. Will you?'

"He thanked me, said he had never looked at the question from that standpoint before, and went away.

"Six weeks after I met the superintendent of his department in the offices of the great corporation where he worked. He said, 'Isn't Murray one of your men?'

"'Yes,' was my reply, 'why?'

"'What's come over Murray?' he said.

"I could only only say, 'I don't know.' I didn't know anything had come over him.

"'Well, there has. He's the best clerk in the whole force, and has developed into that in the month past. He's the best influence about the whole place. The men all notice it. There's a different atmosphere in his department. He's a Christian now, sure; quiet, earnest and full of a spirit that imparts itself to others. *Something has come over Murray!*'"

That was the pastor's story. We think the solution of the much-mooted question, what can men do for Christ was reached by that pastor in that one case. When the members of Young Men's Clubs begin, in the circles where God has placed them,

to live the Christ life up to the measure of their power, there will be more real service done for Christ than this generation has seen. The brotherhood that brothers up to unbrothered men in everyday life will accomplish more for Christ than any number of Brotherhoods whose end is met by constitutions and by-laws and meetings and addresses and banquets and longings for opportunities to do Christian work; what they know not, where they know not, when they know not.

REPORT OF TREASURER, HOME MISSIONS JUNE, 1912

	1912	1911	Increase	Decrease
Total Receipts, June	$14,507.31	$ 7,572.41	$ 6,934.90	
RECEIPTS: April 1st to June 30th.				
From Churches	$13,209.44	$11,977.55	$ 1,231.89	
" Sabbath Schools	3,250.52	1,538.74	1,711.78	
" Missionary Societies	1,689.87	1,259.46	430.41	
" Individuals	7,974.57	4,490.42	3,484.15	
" Legacies	1,250.00	963.03	286.97	
" Interest	756.80	913.60		156.80
" Literature	34.31	50.21		15.90
	$28,165.51	$21,193.01	$ 7,145.20	$ 172.70
From Emergency Fund	$ 4,984.60			
" Permanent Loan Fund	986.31			
" Board of Domestic Missions	325.00			
" Special Loan for Durant Col.	500.00			
" Church Erection Loans	565.15			
" Special Evangelistic	1,262.05			
" Soul Winners' Society	2,279.70			
Balance, March 31st	166.62		172.70	
	$39,234.94		$ 6,972.50	

THE MONTHLY MISSIONARY MEETING
HOME MISSION PROGRAM

Righteousness exalteth a nation: but sin is a reproach to any people. Prov. xiv; 34.

Hymn 354—My Hope is built on nothing less.

Prayer.

Twenty Minutes for the Transaction of Business.

Bible Reading—Psalm 146.

Why Some Faiths are Perilous.

Winning the Men of Brawn.

The Children of the Mill—How to Reach Them.

A New Attitude Toward the Law-Breaker.

Roll Call—What can Women Do?

Hymn 203.—O, For a Thousand Tongues to Sing!

Prayer.—That the power of sin in our hearts may be broken; that we may be saved from the curse of unconsecrated wealth; that we may see our responsibility for the oppressed, the needy, those out of Christ, and may give them sympathy and help, and the message of Salvation.

——o——

If possible have this meeting out-of-doors, under the trees, or on a cool shady porch. Very light refreshments—lemonade and wafers—would help make the meeting successful.

The touching story, "The Lady of the Good Will Mines" from "The Broken Wall" by Edward A. Steiner ($1.00 Committee of Publication) would be an attractive addition to the program.

OLD-WORLD MADONNAS

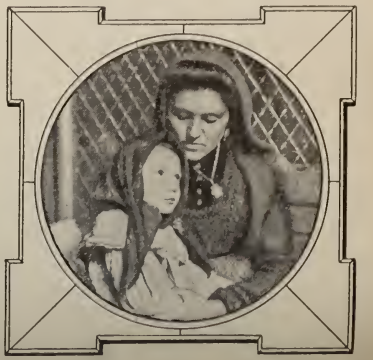
By Charles Hanson Towne.

There are Madonnas in mysterious guise,
With the lost look of Mary in their eyes,
And in their humble hearts the ancient good
Of perfect motherhood.

They pass us in the streets; in crowded marts
They hurry by us with love-laden hearts.
Sad aliens, unfamiliar with our tongue,
Whose song is never sung.

How wistful are their faces!—lit with hope
For a new world wherein they blindly grope:
Their worn eyes filled with yearning that the years
May hush their children's tears.

Photos by Lewis W. Hines.



TOOLS TO WORK WITH

TO do good work you must have tools —strong, keen tools! Are you a leader of a Children's Mission band, or teachers of a Junior Sunday-school class? Then you constantly need bright missionary stories, poems, facts attractively told, to interest your young people in this wonderful work of making known our Lord.

We give, the names of several publications that will be of an immense help in your work; and indeed you will find it a great stimulus to missionary interest and endeavor if you will get the children to subscribe for one or more of these magazines. The small price asked does not begin to represent their real value, for they are all splendid publications, and their regular coming into any home will mean much for the spiritual and missionary training of the young people in that home.

"The Children's Friend"; single subscriptions 50 cents, clubs 30 cents a year. "Onward"; single subscriptions 75 cents, in clubs 50 cents. Both published by our Committee of Publication, Richmond, Virginia.

"Over Sea and Land"; 25 cents per year; published by the Women's Home and Foreign Missionary organizations of the Presbyterian Church, U. S. A., Room 621, 156 Fifth Avenue, New York City. To this attractive little magazine we owe most of our stories and the accompanying touching pictures presented our juniors this month.

"Everyland"; 50 cents per year, published by Everyland Publishing Company, West Medford, Mass. We have several grand little stories that we have borrowed from this new magazine, which we expect to lend soon to readers of THE MISSIONARY SURVEY.

GOD'S LETTER TO THE ALASKA INDIANS

LISTEN to the question that a savage Alaska Indian, fifty years ago, asked William Duncan, who risked his life to tell them about Jesus:

"What do you mean by 1858?" asked the Indian. I had to explain that 1858 represented the numbers of years since we had had the Gospel of God in the world.

"Why didn't you tell us of this before? Why were not our forefathers told this? Have you got the word of God?" That in the English language would be the same as saying, "Have you got a letter from God?"

I said, "Yes, I have God's letter." That would really be the idea that would reach the Indian's mind. He said, "I want to see it." I then got my Bible. I wanted them to understand that I had not brought a message from the white man in England or anywhere else, but a message from the King of kings, the God of heaven. They wanted to see that. I showed the man the Bible. He put his finger very cautiously upon it and said, "Is that the word?" "Yes," I said, "it is."

"Has He sent it to us?" asked the Indian. "He has," I answered, "just as much as to me." "Are you going to tell the Indians that?" I said, "I am." "Good," answered the Indian, *"very* good."

For years Mr. Duncan lived among these Indians with splendid courage and patience, and many Indians received the message in "God's Letter." They gave up their heathen ways and with Mr. Duncan they formed a little settlement, called New Metlakahtla, where they have a Christian city with pleasant homes, canneries, schools and a church. It is the most beautiful city of its size in Alaska and it is said to be the most peaceful, moral, industrious community in all the United States!—*Adapted from "Alaska for Juniors."*

OUR JUNIORS

THE BETTER CHOICE

LAURA SCHERER COPENHAVER

YOUNG FREDERICK—we shall not tell his other name just now, because it is so long that you might not be able to pronounce it—was the son of the Prime Minister of Prussia. He was a little younger than the Crown Prince, whose namesake, playmate and school-room friend he was.

A baroness of Westphalia, of an ancient and wealthy family, Frederick's mother, was a fashionable lady. Yet she loved to help the poor, and always, if possible, employed the humble dressmaker, the poorer trades people.

Frederick's sister had a sewing class for the poor and, with his tutors, the boy himself often went into the homes of these pupils.

One day there had been a state banquet in the minister's palace. The boy watched the sumptuous preparations, the magnificence of the service, course after course of delicacies almost untouched. The contrast between this and the crust of bread he had seen served for a poor man's dinner, sank deep into his heart.

The long suite of state rooms so seldom used, he contrasted with the miserable garret in which he had seen a poor widow with seven children, who had not even a fire-place and only one bed. The mother slept on a wooden bench by the bed which she left for her children.

He went to bed ashamed of the spacious chamber in which he slept. He would have taken the poor woman and her family right into his father's palace.

As Frederick grew to manhood, he had the college training given a young German nobleman, served his year in the army, through all retaining the friendship of the Crown Prince, then the Emperor. A brilliant political career like his father's was open to him, but he chose to study theology, and took his degree at Basle.

The Court Chaplain observed with growing uneasiness the Emperor's fondness for this talented young preacher. "He will be given my place," he said in his heart, and set about devising some plan by which Frederick might be removed from Berlin.

There was a small home for epileptics in the province of Ravensbergen, a barren place whose sandy soil afforded a bare subsistence to the peasant farmers around. To this place, through the intrigues of the Court Chaplain, Frederick was appointed. He had already offered himself as a missionary to India, but there was something in this call which touched the heart of the young man, and with his wife, who like himself had grown up in a Berlin mansion, he went into exile at Eben-Ezer, as the home was then called.

There he lived to old age, and there was granted to him not only a vision more

splendid than any pageant of the court, but a life in which his dreams came true.

He made the desert to which he was sent "blossom as a rose," the barren soil rich by his device and the labor of willing hands.

In the Ravensbergen province "where Varus defeated the Roman legions," now stands the Colony of Mercy. Here are provided homes for the weary poor and the retired rich, for the criminal, the drunkard, the orphan—for all homeless.

Do you know, my dear rosy-cheeked girlie, that there are hundreds of crippled and suffering children in the world? Do you know, my sturdy boy, that, while you sigh because vacation days are over, there are hundreds of children who can not study because, alas! they are imbecile, and through no fault of their own?

For such unfortunates, our Frederick provided a home which he called Baby Castle.

A visitor who saw the children says: "We dropped in one afternoon upon the infant wards—a whole room of them under twelve months—cot after cot. They were all awake, all smiling, though the hand of death was on every one of them."

ISN'T HE WORTH SAVING?

"What wonderfully good babies," I said not trusting myself with more, for the lump rising in my throat.

"They have just had their midday sleep," said the sister, as if that fully accounted for it. But who ever heard of a dozen infants all going to sleep together, and all waking up together, smiling? It seemed as though even these unconscious little souls had learned the lesson of the place—self-surrender."

How do you suppose Frederick raised the money for his unique Castle of Babies? I'm not sure about the first half, but I'll tell you where the second half came from. He sent out a little message to his friends, the German farmer folk and peasants around. "Let all parents send one penny as a thank-offering for every child they have."

Within two weeks four thousand pennies came in—thank-offerings for bright eyes and strong legs and dimpled arms.

Bethel, which was the beginning of the work, is now a colony in itself, having fifty-nine houses for epileptics, insane, nervous sufferers, alcoholists, etc. Over all broods the spirit of cheerful, self-forgetful work. So there is Workshop Street—carpenters, bookbinders, illuminators, saddlers, basket makers, bankers, brick makers, chemists who dispense pure drugs, not only for Bethel patients but for the outside world; clerks, bookkeepers—almost every useful trade is found under the wonderful economy by which each man "pays his way" in this group of homes.

Over all preside the house fathers. An interview with one of these revealed somewhat of the secret of the peace which so marvelously envelops Bethel. We had supper with them as they came in from the fields in their working blouses, a brother presiding at each table. The house-father came in late—for there had been a home-bringing of hay—an unassuming, homely man, but the beauty of Christian character shone in his face. We shook hands—his hands were knotty—and sat down; he

had not much to say. But he conducted a little evening service like a priest of the sanctuary.

After Bethel, was founded Sarepta the Mother House, where are trained deaconesses, female nurses and infant school

PASTOR FREDERICK VON BODELSCHWINGH. THE BOY WHO WAS NOT COURT CHAPLAIN.

teachers. These young women come from all ranks from the peasant maiden to the "lady of high degree." They do not take any vow of celibacy or any other kind, but most of them remain "faithful unto death."

Then there is Nazareth, which trains deacons and male nurses.

These three institutions cover 2,130 acres, forming a town in which 6,000 persons live in 381 houses.

In addition to these there are Labor Colonies, where men fallen, through crime or misfortune, have a chance to rise again. Here the bank clerk, who has misused trust funds, finds that honor is not all lost; here the expert locksmith finds a worthy use for the skill which led him astray; here all sorts and conditions of men find a home and love awaiting them.

And so, this Frederick—Pastor Frederick von Bodelschwingh—whom the envy of a small-minded Court Chaplain would banish to be a minister to a dozen or two epileptics, was led to found a Colony of Mercy, to-day the most wonderful and inspiring example of embodied Christianity in the world.

The marvel is not that the money has been raised for such an undertaking—not that it came from hut and from palace; from the peasant whom Pastor Frederick visited in distress; and from the Emperor and the son of the Emperor with whom the boy Frederick played; not that the spirit of love binds together the hearts of all these workers, the sick and the well, and fills them with the "peace that passeth understanding," not that the fallen are restored, the broken-hearted comforted and the captives freed—the wonder is that we who read can read unmoved and not be fired with a longing to give ourselves and all that is ours to the Service of Love.

SONG OPTIMISTIC

A cheerful word will smooth a frown,
A blithe word stop a tear;
A laugh may go resounding down
The dull aisles of a year.

A nod may make a friend for you,
A song may still a sigh
Within the heart where sorrow grew
And win a sweet reply.

—*Stacy E. Baker, in The Circle.*

HIM FOR WHOM CHRIST DIED

What care I whether his home may be
In the same dear country my eyes can see,
Or a continent held by an ocean's space
From the much-loved land of my people's race?
Nay, whether an isle in the farthest sea?
God made him—he is of kin to me.

What care I whether he worships God
In the shadowed aisles where my fathers trod,
Or whether he offers in foreign lands
The contrite heart and uplifted hands?
Though his prayer but a savage's heart-cry be,
God bless him—he is of kin to me.

What care I whether with all his sins
He treads the land which I glory in?
Or whether his guilt with its ceaseless blight
Walks rampant in countries beyond my sight?
Enough that Christ suffered his soul to win,
God save him—he is my near of kin.

—*Eliza Snell Long.*

NEW BOOKS

Mormonism, The Islam of America. By Bruce Kinney. Fleming H. Revell & Co. Fifty cents.

The problems looming large, both in Church and State, are ever increasing in number and importance. None are more perplexing, more staggering, more dangerous to the civil and religious life of our commonwealth than the Mormon question. It has been ignored by State and neglected by Church until it threatens each alike, and both combined have heretofore been unable to cope with it. It holds Utah relentlessly in its grasp, and wields the balance of power in several surrounding States. It shamelessly bids for the patronage of both great political parties, and is able in return to "deliver the goods" according to contract.

Joseph F. Smith, "prophet, seer and revelator," defiantly admits in the very capitol of the United States that he still practices polygamy, and the government is powerless to prevent. In home missionary activity, Mormonism shames by its zeal every church in Christendom, and is quietly but surely establishing itself in various sections of our country.

Bruce Kinney, for many years Superintendent of Baptist Missions in Utah, is preeminently qualified to give the facts and the practical working of this iniquitous system. In this Home Mission text-book he furnishes a valuable historical account of the origin and progress of Mormonism, the principles contained in its spurious sacred books, the methods of its working, the practical effect upon life and morals, its missionary propaganda, etc.

Every evangelical Christian should study this brief but profound treatise, to understand the difficulties of missionary work among the Mormons and to forearm every community, by forewarning against the insidious and insinuating methods of Mormon missionaries. The Christian missionary in Utah finds himself practically helpless to reach victims already in the tentacles of this devouring octopus. The real remedy is to circulate information which will protect unsuspecting communities against the work of its two thousand missionaries who are "creeping into houses and leading captive silly women,' secretly propagating this subtle faith, dangerous alike to our political and religious life.

Every social worker should read Harold Begbie's *Twice Born Men.* He shows that the greatest service one can render to a fellow creature can not be indicated by such terms as "economic justice," "shorter hours," or "better government," but only by such words as "peace" and "hope" and "joy" and "duty" and "God."

A book to be recommended to classes desirous of studying social problems is Professor Shailer Mathews' little volume, *The Social Gospel.* It discusses such topics as "The Family," "The State," "Economic Life," "So-

cial Regeneration." It is based on the Bible, is sane and suggestive. Every chapter closes with a series of questions to assist the teacher in reviewing the lesson.

No social worker can afford to be without *The Survey*, a weekly magazine published in New York City. In its pages are discussed all phases of philanthropy by the foremost experts of the country. Such topics are considered as "Modern Treatment of the Criminal," "The Housing Problem," "Conservation of Childhood," "Americanizing the Foreigner," "Religion in Social Action."

Such writers as Jane Addams and Graham Taylor and Edward T. Devine stir one like bugle blasts calling to battles more glorious far than Bunker Hill or Waterloo, and to victories that celebrate nothing less than the onward sweep of the Kingdom of God.

PRESENT DAY CONDITIONS—INDUSTRIAL, SOCIAL, RELIGIOUS

As Shown by Recent Clippings from Many Sources

It is a time when all the friends of religion and good morals, as well as of law and order, should stand up and contend valiantly for the weekly rest day. There are multitudinous influences at work to destroy it. In many sections of the country ordinary secular labor goes on with little diminution, business houses, especially saloons, are open as on other days of the week. In the large cities the parks and sporting reservations go on just as on other days. Baseball draws its tens of thousands. With the increasing use of the automobile a larger number spend the rest day racing over the country. And the upshot of all this is that a large per cent. of our population rise on Monday morning having had no true rest and are more or less disqualified by their dissipations for the week's labor, to say nothing of having wholly disregarded God's command, "Remember the Sabbath Day to keep it holy. Six days shalt thou labor" . . . but on the seventh thou shalt not do any labor.

The saddest part of all this demoralizing conduct is that in it are to be found many professed Christians, whose example gives the strongest encouragement to the godless crowd who care nothing for the Bible or religion or the Church, just so they have their own pleasure.—*The Christian Observer.*

* * *

If one were to form an estimate of the moral status of society to-day based wholly upon the matters which occupy the larger space in the daily press, the conclusion must surely be very depressing. What an appalling amount of scandalous conduct by men and women, who have been pledged to each other in marriage. What trifling views of the seriousness of marriage are revealed by the threatened and actual applications for divorce. How lacking in any sense of shame are many of social or professional prominence who allow themselves to be interviewed and confide to reporters their heart's secrets." It would seem to be scarcely less a duty of the Church to lift up a voice for social purity and for serious views of life's most solemn and momentous responsibilities than to cry out against the liquor traffic.—*The United Presbyterian.*

* * *

THE SALOON—A BAR.

"A bar to heaven, a door to hell;
Whoever named it, named it well;
A bar to manliness and wealth;
A door to want and broken health;
A bar to honor, pride and fame;
A door to grief and sin and shame;
A bar to hope, a bar to prayer;
A door to darkness and despair;
A bar to honored, useful life;
A door to frowning, senseless strife;
A bar to all that's true and brave;
A door to every drunkard's grave;
A bar to joys that home imparts;
A door to tears and aching hearts;
A bar to heaven, a door to hell,
Whoever named it, named it well."

—*Selected.*

* * *

We have not seen in so short space the gambling practice so fully exploited as has been done by the Principal of Knox College in these words: "1. Gambling is a kind of action by which pleasure is obtained at the cost of pain to others. It is therefore selfish, anti-social, and produces deterioration of character; 2. Gambling is wrong because it is an irrational use of property; 3. Gambling is wrong because it surrenders to chance, acts which ought to be controlled by reason and executed by the will in accordance with the moral law of justice and benevolence; 4. Gambling is wrong because it encourages the false belief and immoral desire that something may be had for nothing." Every thoughtful person will admit the logical force of this statement of the case. Let

bridge-whist players and all other gamblers ponder prayerfully this presentation of the morality involved in the practice.—*The Presbyterian Standard.*

* * *

The fact stands out with increasing vividness that the vital problem before the Church is to secure family devotions, and in some way relate the "church in the house" to the church in the community. Church life must touch and influence home life, we say. But is not the true order just the reverse, home life must influence church life. The fact cannot be presented too often or too vigorously that every Christian home is a church in miniature, and from every Christian home should emanate and radiate a devout spiritual influence. Lack of family religion is a weakness in a vital part of the work of the Church.—*Observer.*

* * *

Chicago.—After months of investigation, the United States government authorities have placed "Doctor" Ottoman Zar-Adusht Hanish, the Sun cult leader, behind the bars for supposed complicity in the abduction of the twelve-year-old heir to a fortune. He was in a cell at the county jail to-day unable to obtain the $25,000 bail demanded by Commissioner Foote.

While the Federal authorities were conducting a raid on the Sun temple here, private detectives located little "Billy" Lindsay with his mother, "Vahdah" Lindsay, hidden in the home of a Sun cult devotee near the temple at Montreal, Canada.

Members of the Federal grand jury were prepared to-day to interrogate others who were arrested with Hanish in a raid on the Sun temple by the government authorities.

* * *

A Rhyme of Pure Reason.

A Christian Science Proselyte
Alone upon a mountain height

Was pondering upon the vain
Belief in non-existent Pain,

How nervous Dread of any kind
Was an illusion of the Mind,

When, coming down the mountainside,
A dreadful lion he espied.

The Proselyte said, "Mercy me!"
And quickly scuttled up a Tree.

Next morning at the rise of sun
There came an Unconverted One,

Who saw the Proselyte at bay
And drove the hungry beast away.

The Cynic said, "Aha! I see
Your claim has got you up a Tree."

"Your judgment," said the Proselyte,
"Arises from Imperfect Sight.

"A Lion to a soul refined
Is an Illusion of the Mind."

"If that's the case," the Cynic said.
"Why show these human signs of Dread?

"Why pass the night, secure from harm,
In yonder Elevated Palm?

"Friend," said the Saint, "if you but knew
This Tree is an Illusion, too.

"When in a Jungle, far from Home,
Where purely Mental Lions roam,

"It puts one more at Ease to be
Up some imaginary Tree."

"How great is Mind!" the Stranger cried,
And went his way quite Eddy-fied.—*Life.*

* * *

Purpose of the Roman Catholic Hierarchy

We hope our readers will not forget at any time that the Roman Catholic Church is not a church, that, and no more. In addition to being a church the Roman Catholic Hierarchy is the greatest and most wealthy political machine in the world. It has no border line—the world is the field of its operations. Though checked, and even forced backward on the other side of the Atlantic, it is yet ambitious to become the mistress of the world. It is entrenching itself in our country with more encouragement than in any other part of the earth. The increase of its boldness needs to be pondered. *The Catholic World*, of New York, not long since stated its purpose as follows:

"The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendency in this country. All legislation must be governed by the will of God unerringly indicated by the Pope. Education must be controlled by the Catholic authorities, and under education the opinions of the individual and the utterances of the press are included. Many opinions are to be forbidden by the secular arm, under the authority of the Church, even to war and bloodshed."—*The Presbyterian Standard.*

* * *

Take the phraseology of the New Testament and the sacraments of the Christian Church, and saturate them with the bigotry of Mohammedanism; add the priesthood and theocracy of ancient Judaism, and the supreme authority of the Church of Rome of the dark ages; wrest the Old Testament Scriptures which foretell Christ and the entering in of His kingdom, to apply to Joseph Smith and "the restoration

of the gospel in this the meridian of time;" corrupt every doctrine, none excepted, as held by the Church to-day—of God, and Christ, and the Holy Spirit; of the sacraments and salvation; of the Bible and inspiration; of the Church and its mission; of man, and sin, and repentance and faith; of tithing and temples; of marriage and maternity; subordinate, in every adherent's mind, the State to the Church, politics to the priesthood, the wife and woman to the man; put in unlimited claims of those in authority to all spiritual gifts, miracles, tongues, prophecy, authority and power; over it all place twenty-six men who form a close corporation, receive and control its vast tithe income without public accounting, and give more attention to things temporal than spiritual,—and you have Mormonism.—*Assembly Herald.*

* * *

A daily newspaper in Atlanta recently made the startling announcement that there are more Mormon elders at work in the State of Georgia, than there are Presbyterian ministers laboring within its bounds.

* * *

Miss Jane Addams, the promoter of settlement work in Chicago, declared at the Religious Education Congress this year that the solution of social problems without the aid of the churches is practically impossible. Some prominent persons in recent times have insisted that social and economical methods were sufficient for the moral and material uplift of society, without religious profession or conviction. Futility is stamped upon the attempt wherever it is made. It has conferred temporary advantage and given relief from grosser evils, but the more subtle and deceptive have taken their place. The world should heed the warning of this most experienced and prominent volunteer of the cause of the temporal betterment of submerged society, and adopt a creed which recognizes the grace of God as the only sufficient solvent of the social and moral as well as the spiritual problems of life.—*The Presbyterian of the South.*

* * *

At the conference of the National Child Labor Committee, held at Louisville, Ky., the most notable address was made by Profesor P. P. Claxton, United States Commissioner of Education.

He declared that there is only one good in the world—human good. The home, church and state exist for the sake of childhood. Wealth and prosperity are necessary, but we must hold above these the good of the children. Democracy means equality of opportunity, and in our country there is no safety in universal intelligence and virtue.

I am in hearty sympathy with the child labor movement, but I regard the problem from the point of view of the educator. We can not educate children for democratic government by keeping them in school until fourteen, and then turning them out into the world. Education must take hold on children until they reach manhood and womanhood. A proper amount of work done under proper conditions develops children, but it must be purposeful work. Grinding in school is as bad as grinding in the factory."

Mr. Claxton then presented his suggestion for the solution of the child labor problem in the South. School teachers in cotton mill towns should teach children how to utilize the land back of their homes for the raising of fruit and vegetables and the production of eggs and milk for their own families.

In this way they would earn more than if at work in the mill. The school day should be shortened so that children could do this work.

At the age of sixteen or seventeen they could enter the mill, but for only eight hours daily, still devoting one or two hours to this agricultural labor at their homes.

Application of this system to the negroes would keep them from idleness and help to solve the problem of negro criminality.

* * *

When expert bookkeepers examined the books of the Woolen Trust, which now has its underpaid, underfed workmen on strike at Lawrence, Mass., the experts found everything very gay—*for the Woolen Trust.*

At the beginning of this winter the trust had a surplus in cash of more than $11,000,000. It had spent in the past year more than $900,000 on permanent improvements.

It had purchased and added to the trust the very valuable Rochdale mills, and had retired $10,000,000 of its common stock.

Other experts, those that study human beings, examined *the bodies of the children of workers in the trust mills.*

They found them undersized and feeble for lack of proper food. And in this cold winter, which finds the Woolen Trust with $11,000,000 cash surplus, the experts found the bodies of ninety out of a hundred children of trust employees *without any underclothing.*

You examine the books of a trust and find a cash surplus of $11,000,000.

You examine children whose fathers work for the trust and find cold, shivering little

bodies covered only by cotton dresses—*you wonder why it is that none of the wool finds its way to the bodies of those children.*

After five years of persistent effort the National Child Labor Committee has succeeded in getting through Congress a bill to create a Child's Bureau.

The object of the bill is the collection and dissemination of data relating to all phases and conditions of child life. The new bureau will be especially charged with investigating infant mortality, the birth rate, orphanage, juvenile courts, desertion, dangerous occupations, accidents and diseases of children, employment and legislation affecting children in the several States.

However men may differ as to the truth or falsity of the charges brought against those who employ children, all must confess that whether justly or unjustly, wisely or unwisely, children are employed when they should be developed physically, and that a generation of illiterates is growing up about us.

We have confidence enough in the mill men of the South to believe that they will really welcome this, after they understand its provisions.

Much of the credit of its successful passage is due to Dr. A. J. McKelway, the former brilliant editor of this paper.—*Presbyterian Standard.*

* * *

WASHINGTON.—A report issued by the Bureau of Labor reveals pathetic conditions among Southern cotton mill workers. The report is a result of the investigation conducted by the Government agents as to the poverty of the workers in various plants.

In practically every case it was found that though the father and two or three of the older children were at work in the mills, the total yearly income was often less than $1,000.

"In other industries," says the report, "the father may feel that he can never hope for anything more for himself, but he can at least plan and struggle for a better life for his children. Here the mill demands the children as well as the fathers.

"Corn bread, biscuit, pork and coffee form a large part of the diet of all the families. Pork means fat, salted, containing very little lean. Nowhere was any expenditure noted for alcoholic liquors.

"Over 91 per cent. of all the operatives live in company-owned houses, generally insufficiently warmed.

"Measles, malarial fever, typhoid, pneumonia, skin diseases and tuberculosis are prevalent. That the people are not healthy is shown by the fact that any family studied was obliged either to employ a doctor or buy medicines."

The report shows that the prisoners in the Federal penitentiary in Atlanta are better fed than the majority of cotton mill families in the South.

* * *

WASHINGTON.—The pitiable conditions of steel trust workers were pictured to-day by Louis Brandeis before the Stanley Steel Committee.

"Working men employed in the steel plants of Pittsburg can not possibly earn sufficient money to give them bare necessities of life," declared Attorney Brandeis.

"The Associated Charities of Pittsburg has estimated that $758 yearly is required to purchase the bare necessities of life for a man, wife and three children. Now, an employee of the steel mills, at 17½ cents an hour, working twelve hours a day, seven days a week, will at the end of a year find himself short of this minimum sum the amount of $1.50. In Chicago, on the other hand, $560 is necessary to sustain such a family and conditions are better there."

* * *

The true answer to notes of warning that are being sounded and to social and moral conditions that distress and alarm thoughtful and discriminating minds, is the fact of divine agency and control in the affairs of our Lord's Kingdom in the world. It is He who has wrought in the past the splendid forms of righteousness and triumphs of truth that our eyes behold, and He is the ground of our confidence for the days to come. If "this nation is convulsed to its foundations, it will be because those who have professed to believe in Him have forgotten Him.

A splendid response is being made to the challenge of unbelief in our day. The true Church is girding herself in a way that is prophetic of victory through her Lord. The broader vision of winning the nations whom God has chosen, and of intensified activities in behalf of neglected elements and communities at home, can not be explained except on the conclusion that the Spirit of the Sovereign God is moving upon the forces which He has called and ordained for the fulfillment of His purpose.—*The Presbyterian of the South.*

Rev. H. F. Williams, D. D., Editor, 154 Fifth Avenue North, Nashville, Tenn.

AFTER TEN YEARS

TEN years ago it was the privilege of the writer to come into editorial relation with *The Missionary* and other publications of the Executive Committee of Foreign Missions. The work has been a service in which there has been an increasing joy as the years have come and gone. No attempt is made to review, either in detail or summary, the development and extension of the editorial and educational departments of these ten years. The growth, we trust, has kept pace with the progress the cause of Foreign Missions has made in the Church. It would be a seeming ingratitude not to express appreciation of the prayerful interest and kindly co-operation of the workers at home and the missionaries in the field. It is appropriate that special mention be made of the appreciation of the kindness of missionaries in all our fields who, by letters, illustrations, and in many other ways readers of *The Missionary*, now The Missionary Survey, gratefully recognize, have given valued and indispensable assistance in keeping before the people, through the printed page, the story and needs of their fields. The personal blessing of association with our faithful representatives in other lands, both by correspondence and in the never-to-be-forgotten experiences in the homes and contact with the fields visited, is beyond expression in written or spoken words. The fact that a change in department organization does not sever the relation in service, at home or afield, is a source of greatest encouragement.

THE EDUCATIONAL DEPARTMENT

As announced on another page by Dr. Vance, Chairman of the Executive Committee, certain changes have been made in office and administration affairs. Included in this organization was the creation of an Educational Department, with a Secretary in charge. The full announcement of the introduction and aggressive prosecution of a systematic course of missionary education in the Church cannot be made at this writing. It can be stated, however, that the plan includes the Church as a whole, with special lines of information for the departments of Church activity—the Societies, Sunday-school, Laymen's Movement, etc. The literature outlining, in detail, the plans of the Educational Department is in course of preparation and will be ready for distribution at the Montreat Conference. Correspondence is invited, and suggestions will be welcomed, concerning the movement to promote, in organized fashion, missionary information in all our churches. For further information, address H. F. Williams, Educational Secretary, 154 Fifth Avenue, North, Nashville, Tenn.

THE INTENSE LIFE OF THE MISSIONARY

We read with interest of the busy life of the missionary, and are sometimes surprised at the variety of service which he is called upon to perform. Missionaries are not simply preachers of the gospel. They must be teachers, advisors, leaders and directors of the workers. They are engaged

in translation work of various kinds; there are schools to be established and maintained, involving the preparation of courses of study, the securing of teachers, and so on. One of our missionaries, not in any sense as a complaint, writes as follows: "No one at home can realize the nervous strain, the drafts that are made on our mental and spiritual energies, the wrenching of our sympathies, that come without let-up day in and day out as we try to live the Christ life among these people, and lift them into the uplands of God's unbounded grace. But for your prayers at home we would utterly fail. Pray on and on and on."

TRAINING NATIVE WORKERS

In a quarterly report from the Mokpo station, Rev. J. S. Nisbet gives an account of the large Bible classes that have been held for men and women. He tells of eleven women who walked the greater part of forty miles through the cold to attend one of these meetings. Cold and rain did not chill their ardor. Mr. Nisbet says: "Eleven women walked the greater part of forty miles. They were caught in a cold rain and arrived with damp and draggled clothes and sore feet, but with warm hearts and smiling faces. They came to get treasures from the King's storehouse, and food for their own souls and knowledge of the Word of God which would enable them to cheer and brighten the lives of their neighbors upon their return home." This is a part of the great work in which the missionaries in all our fields are engaged—that of training the native Christians. In commenting upon the result of this training work, Mr. Nisbet says: "If we can just train the Christians to be intelligent believers, they will do the preaching to the unconverted. There are more who claim to believe then fall away from lack of real knowledge of the Gospel, than those who remain firm. I do not refer here to those who are enrolled as catechumens and reported, but to the great throng who come for a while, but for lack of real instruction and a true grasp of the truth, fall away before they become church members. Our great need is an intelligent native constituency able to teach, and to this end we are working by every means our weak brains can plan and our bodies execute. If by these classes we can thus educate the Church so that we shall have able teachers and thus the better hold the new comers, we shall soon have a marvelous Church."

THE WORK IN CUBA

The depletion of our missionary force in Cuba is a matter of deeply serious concern to that Mission, and should enlist the prayer of the home Church. There is no cause for discouragement arising from the field itself. The field is not only open, but there is an increasingly strong appeal from the people for the Gospel and Christian education. It is well that we pray and give life and money to the far-away fields; it is equally well, and the need is as imperative, that we should remember the Island Mission. We, as a nation, recognize political responsibility and spend vast sums of money in maintaining order in Cuba. In proportion as the spiritual Kingdom is higher than political affairs, so much greater is the responsibility of the Church in the United States to give the Gospel of peace and good will to a people sustaining an especially close relation to us. Let Cuba have the prayerful consideration of volunteers for the foreign field, and also of those who are looking for the fields of greatest need where their offerings shall be invested.

MEXICO AND BRAZIL

What is said of Cuba in the preceding paragraph may, with equal emphasis, be said of Mexico and Brazil. Why should our schools in Mexico be compelled to continue their work with both poor and inadequate equipment? Why should the Graybill Memorial School at Montemorelos be limited to a small number of students, when a few thousands of dollars would open the door to hundreds of fine

young men and boys? Why should other schools, the evangelistic work, the native workers be left to struggle on with a distressing insufficiency of workers and financial suport? In North Brazil the line of advance has repeatedly been thrown forward but to be withdrawn because there

"THE PALMS" ON THE PROPERTY OF THE GRAYBILL MEMORIAL SCHOOL, Montemorelos, Mexico.

are no needed reinforcements and the essential supplies have not been forthcoming from the home base. In South Brazil our educational work has won a high place in the estimation of the people and government authorities, but is burdened with financial obligations. In the evangelistic field there are open doors in all the Missions, with a distressing need of missionaries. The call, or appeal, from all our Missions in papal countries is urgent, both from the standpoint of the insufficient force and equipment in occupied fields, and the "white to the harvest" unoccupied territory.

PRESIDENT MADERO AND THE BIBLE

On the 8th of January, 1912, in the white and gold drawing room of the Chapultepec Castle, Mexico City, representatives of all the Protestant churches and the American Bible Society presented to President Madero a beautifully bound copy of the Bible printed in Spanish. The inscription was as follows:

"To the Senor President of the Mexican Republic, Francisco I. Madero, the American Bible Society and the Evangelical Pastors of this Capital, respectfully dedicate this Holy Bible. Mexico, the 8th of January of 1912."

It was a memorable occasion, made doubly so by the response of the President to the presentation address. He said:

"I am exceedingly grateful for this gift you make me. You may rest assured that I appreciate it to its utmost worth. I hold the same belief as you concerning the value of its prin-

GIRLS' ATHLETIC ASSOCIATION OF PRESBYTERIAN SCHOOL, Cardenas, Cuba.

ciples for the elevation of the people, inasmuch as I am sure that only through Christian morality are the nations uplifted. I heartily congratulate you on the good work you are doing in co-operating for the moral up-building of the Mexican people. The Mexicans have noble sentiments, they are good and heroic, they have only lacked enlightenment, and it will be one of my greatest efforts to work for this, so that they may be able to understand the high principles of the Book. Continue your good work and you will thus co-operate with me in the uplifting of the masses of the Mexican people."

MISSIONARY EDUCATION MOVEMENT CONFERENCE

Tenth Annual Meeting of the Southern Conference, Blue Ridge, N. C.
June 25th to July 4th

IN THE summer of 1903 the first Conference of the, then, Young People's Missionary Movement was held on Lookout Mountain. This beginning Conference was characterized by deep spiritual interest, with an equally intense interest in foreign missions. This first Conference, and all that have succeeded in the ten meetings since, had for its principal note missionary education. The second Conference as held on Lookout Mountain in 1904. The Conference in the succeeding years, including 1908, were held at Kenilworth Inn, Asheville, N. C. In 1909, on account of the destruction of the Inn by fire, the Conference met at Montreat. In 1910 and 1911 sessions were held in the Normal and Collegiate Institute at Asheville. The year 1912 was made doubly important by being the tenth anniversary of the organization of the Movement in the South, and the first meeting in the splendid building jointly owned by the Missionary Education Movement and the Young Men's and Young Women's Christian Associations. The growth of missionary education since the meeting of the first Conference, in which the Missionary Education Movement has been a large factor, is seen in the fact that in 1902 there was only one mission board with an organized department. There are now forty-seven mission boards using the literature of the Missionary Education Movement. From a few scattering mission study classes the study of missions has increased until now there are about 175,000 persons studying missions in the United States and Canada.

The Movement is not an independent agency, but is a federation of the Boards and Committees through which mission study literature is provided. In brief, the Movement is a clearing house for the mission boards and is under the direct control of these agencies, as the Board of Managers is composed of secretaries approved by the Boards for such service.

As the train approaches Black Mountain, some sixteen miles east of Asheville, N. C., the main building of the Blue Ridge Association can be seen two miles away, situated on the mountain side to the south of the railroad. The building is the best structure of its special kind in the United State. It stands 2,700 feet above sea level, 300 feet higher than the railway station at Black Mountain, and overlooks the entire valley and magnificent range of mountains beyond. There is a pure water supply, electric light, hot and cold baths, rooms for classes of all kinds, and a spacious auditorium. There is also an athletic field, with tennis courts, etc. A splendid macadamized road leading from Black Mountain to the building makes it easy of access.

Rev. H. F. Williams, Educational Secretary of the Executive Committee of Foreign Missions of the Presbyterian Church, was the presiding officer of the Conference for the year 1912. Mr. H. S. Myers, one of the secretaries of the Movement in New York City, was program manager. The faculty consisted of nine expert leaders in Mission Study and open parliaments. The program for the day consists of devotional exercises at eight-thirty, led by the president of the Conference. From nine to ten there were five Mission Study Classes.

These classes studied "The Why and How of Foreign Missions" "South America," "Uplift of China," "Sunrise in the Sunrise Kingdom," and "The Church in the Open Country." Following this there was a graded mission study hour including junior, intermediate, senior and adult sections. From eleven to twelve there were open parliaments on assigned topics. One of these topics, conducted by Rev. E. H. Rawlings, Educational Secretary of the Methodist Episcopal Church, South, was given entirely to missions in the Sunday-school. Life work meetings were held in connection with vesper services at seven o'clock. These meetings were held on the steps of the building of the "Robert E. Lee Hall." Addresses that influenced the lives of many delegates were delivered by Rev. T. B. Ray, Educational Secretary of the Baptist Board of Foreign Missions, Dr. Rawlings and Mr. Myers. The evenings were devoted to popular meetings at which addresses were made on carefully selected topics. The closing address on the evening of July 4th, was delivered by Rev. James I. Vance, D. D., of Nashville, Tenn. A feature of the Conference was the denominational meetings at which the delegates gathered in separate rooms for conference regarding the work of each church. There were about one hundred and fifty delegates in attendance, representing nearly all parts of the South, from six denominations. Along with the spiritual uplift and missionary spirit of the meetings there were three outstanding policies to which the delegates voluntarily and with enthusiasm committed themselves, as follows: The promotion of prayer life, increase in Mission Study and the securing of an increased number of delegates next year.

The Missionary Education Movement has passed beyond the experimental stage and has manifestly a place in the activities of the Church. The Conferences held by this Movement are especially valuable to the denominations of the South in that it brings together the best leaders from all, and that the delegates in turn become leaders in their local churches and also in the denominational meetings that are held during the summer season.

REV. JAMES A. BALLAGH, D. D.

REV. JAMES A. BALLAGH, one of the early missionaries to Japan, a devoted and valued friend of Rev. R. E. McAlpine and Rev. R. B. Grinnan, our pioneer men in the Japan Mission, has lived to see marvelous development in the Presbyterian Mission of the "Sunrise Kingdom."

"He recently," says an exchange,

"Attended the Fortieth Anniversary of the organization of the Kaigan Church, Yokohama, the oldest Protestant congregation in the country, which he served eight years as its first pastor. Mr. Inagaki followed him with a twenty-two year pastorate. The original elder is Rev. Y. Ogawa, is still living, but on account of illness was not able to be present. Twenty-five hundred people have united with the church since its organization, and several of those in attendance at the original organization were present at this time. On this occasion Dr. Ballagh presented to the church the Bible which had been given him by the American Bible Society as a memorial of his fifty years' service in Japan. This Bible, in all respects except binding, is a facsimile of the copy presented to the Emperor of Japan some years since by his Japanese Christian subjects."

It will be recalled that Mr. McAlpine found in the daughter of Dr. Ballagh a wife and co-worker, who has rendered appreciated service in the work of our Japan Mission.

ORGANIZATION OF THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS

THE Executive Committee of Foreign Missions held an all-day meeting in Nashville on Tuesday, June 11th. Nearly every member was present, and the organization was effected by electing Rev. James I. Vance, D. D., Chairman; Rev. L. E. McNair, D. D., and Mr. W. H. Raymond, Vice-Chairmen; Rev. Egbert W. Smith, D. D., Secretary of the Corporation.

Two committees on further organization were appointed to report on standing committees, and what additional offices should be created, and by whom they should be filled. The committee decided to create, first, the office of Foreign Correspondence Secretary and Editor, and elected Dr. S. H. Chester to this office; second, the office of Educational Secretary, and elected Dr. H. F. Williams to this office; third, the office of Treasurer. We are not yet ready to announce to the church our choice of the man for this position.

According to this arrangement, Dr. Chester will be the medium of communication with our missionaries in the mission fields, and in addition to this, he will have the editorship of the magazines and periodicals.

Dr. Williams will spend most of his time in the field in educational work, conducting mission institutes, promoting mission study, and delivering lectures.

The standing committees are to be—

First, a Committee on Policies and Methods, made up of the chairmen of all the standing committees, with the chairman of the Executive Committee as chairman.

Second, Business and Finance, with Mr. W. H. Raymond as chairman.

Third, Literature and Education, with Dr. L. E. McNair as chairman.

Fourth, Candidates and Recruits, with Dr. Chas. E. Diehl as chairman.

Fifth, Laymen's Missionary Movement, with Dr. J. F. Cannon as chairman.

Sixth, Home Development and Administration, with Mr. Rutherford Lapsley as chairman.

In addition to this, there are special committees on all our mission fields. The Committee on Organization was continued for a month, in order to determine more accurately the duties pertaining to the various officers.

The condition of our treasury is such as to fill us with concern, and a strong resolution was adopted, instructing Dr. Smith and Dr. Williams to take the field at once, and use their utmost endeavors toward raising funds. Dr. Chester was also instructed by correspondence and otherwise to do all in his power in the same behalf.

Unless the church rallies to the support of this cause, our debt, instead of diminishing this year, will increase; but we feel hopeful that the same deep interest in this cause which has manifested itself before will not slacken.

JAMES I. VANCE,
Chairman.

CHRISTIANITY'S OPPORTUNITY IN CHINA

REV. J. L. STUART, Sr.
Hangchow

WHAT wonderful things are happening here in China! I do not like to say *happening,* because they are providential, but they appear to be just happening—they are so strange and so unexpected. You will hear and see enough about the wonderful features of the great revolution. There are other wonderful features besides the military and political. They are the religious features—that is the opportunities for the religious.

It is hard to estimate the force of the blow to the old religions of China. Confucianism has lost its hold on the progressive party, and its books and its teachings are now distinctly discounted by the new government, and some of us fear they are most too radical in excluding them

THE DUMB BRIDGE AT HANGCHOW, CHINA.
No one is supposed to speak while passing under this bridge. Boatmen have refused to go further when foreigners disregarded this rule.

from the government schools. But Confucianism is counted on the side of imperialism and as opposed to republicanism, and so the tendency is to discard it altogether. There are a number of indications that idolatry also has received a severe blow. There is a general idea that it belongs to the old imperial system and ought to go with it. It is inconsistent with the new enlightened age. On many occasions this feeling has been expressed by destroying the idols, and it is very common to quarter the soldiers in the temples and use them for other military, educational or governmental purposes. People do not frequent the temples now as they did formerly, of course, this is caused largely by the poverty of the people. They have no money to go to the temples to buy incense and other things needed in the worship. But we think it is also largely because people are losing faith in the efficacy of idols.

At this season of the year it is the custom for people to come from all the cities, towns and villages, and the whole country side within a hundred miles to worship in the famous temples of Hangchow. Probably ten thousand pilgrims a day for a month or six weeks is a very conservative estimate for the number in ordinary years, but this year there is a total absence so far of any worshipers. The streets used to be crowded with them, and the merchants reaped a rich harvest in trading with them, but now they complain that they have no trade. Everybody remarks on the absence of the pilgrims. I heard yesterday that people who make incense also complain that their occupation is gone because nobody wants to burn incense to idols now. We meet the priests and ask them how they are getting along, and they reply, "As poor as can be, we have no trade now." This does not mean that people are becoming Christians, it does not necessarily mean that they are giving up idolatry or faith in their old religion, for as I said above, it is largely due to the fact that money is scarce, and all the necessaries of life are dear, but it is certainly due in part to the new ideas that are pervading the great mass of people, and it indicates an opening of the mind to hear something new. This is the gospel opportunity. In our chapels the people come and sit quietly and listen attentively and often express their approval of the teachings. The Chinese preachers often say to us now, we do not need the foreigner to attract a crowd, for the people come in when there is only the native helper and listen to him as well as they would to a foreigner.

Yesterday I went with some visitors from Shanghai to see the Tartar General's old official quarters. We found that a number of workmen were there, and they

told us that $3,000 had been appropriated to repair it and put it in good order for a law school. We inquired whether it was for men or women. "Oh this is for men—the one for women is in the east part of the city." Is there really a law school for women? Yes, but the applicants are few, because the women have not heretofore been taught in the ordinary schools. Two Manchu acquaintances joined us and said would you like to see the "Oratory of the fox?" Here it is. It is a small two-story house with a shrine, incense urn, etc., but everything had been smashed up by the republicans. These Manchu friends told us that the Tartar General worshiped the fox on the first and fifteenth of every moon because it was the especial guardian of his official seal. They remarked that on other days no one ever came to the oratory, so the foxes felt safe in coming there on those

A CHRISTIAN FAMILY AT TUNGHIANG, CHINA.

days, and when the republicans took the place one of the soldiers found a live fox there and quickly killed it. This shows how little power the fox had to protect the Tartar General. It is not probable they will repair the oratory for the fox.

In a recent letter Dr. Stuart writes of the present conditions in the Hangchow field as follows:

"Everything is peaceful and quiet in the political world in this region, but there is great destitution and suffering among the people. A great many people have been thrown out of work by the revolution and we are really under famine conditions as regards a large part of the population. Some of the reasons for this condition are:

First, the breaking up of the old form of officialdom, thereby throwing out a multitude of persons who got their living through that source. Then about five thousand Manchus who lived on their soldier rations and never did any work; second, the rich people fled to Shanghai or elsewhere and left a large number of people who had been dependent upon them for service and trade. They also either buried their money or carried it with them, thus taking it out of circulation here; third, all the trades suffer from the uncertainty of peace. People are afraid to make large ventures in uncertain times. Fourth, the change in clothing and customs of the people in the new republic has given a great shock to silk culture and it is commonly said that this industry is reduced by one-half. Of course many weavers and traders in this article have been thrown out of employment. People now are discarding largely the gaudy colors and the silk and satin fabrics which made them so picturesque in former times, and are adopting sober colors and cotton and woolen fabrics for their clothing under the new dispensation. These are the main causes of the prevailing distress.

During the winter the republican government dealt out two bowls of rice gruel daily to about 20,000 people, but this was stopped the last day of April. Many people are suffering the diseases incident to famine conditions and deaths are probably three times as many as in ordinary times. The people generally look thin and haggard in their faces and their clothing looks old and dirty and ragged. They are bringing out many articles of furniture, clothing and utensils and exposing them on the streets for sale and in this way trying to tide over the time of want and distress. Yet with all they are very quiet and orderly.

The opportunities of preaching the gospel and of carrying on all forms of work are better now than ever before and we have more than we can do right before

us all the time. The people seem to realize that the republican government must be friendly to the foreign powers and that there is a degree of sympathy between it and them. Their distress takes away their pride and self-sufficiency and makes them more ready to learn of others. In this great city the opportunity seems to be almost unlimited and we can but lament our inability to enter in fully and occupy the land. We long for more men and more women to come over and help us in the blessed work. Now is the time and we do not know when the opportunity may pass away."

MISS ELLA R. HOUSTON

REV. C. K. CUMMING

OUR Japan Mission, and especally the Nagoya Girls' School, has sustained a great loss in the death of Miss Ella R. Houston, which occurred May 5, 1912. Miss Houston entered the hospital in Nagoya on the 18th of April for an operation of a serious nature. The operation was successful and for a few days she seemed to be getting along very well, but peritonitis developed and other complications arose to which she succumbed on Sabbath morning. The funeral services were held in the afternoon in the chapel

MISS ELLA R. HOUSTON

of the girls school, attended by members of the mission from Tokyo, Kobe and Toyohashi and almost the entire foreign community of Nagoya, together with a large number of Japanese friends. The services were conducted in both English and Japanese. Words of appreciation were spoken by representatives of the two Japanese Presbyterian churches of the city. On Monday morning at an early hour after a brief service in the chapel the body was taken to the Christian cemetery, and there, under the beautiful May sky, was quietly laid to rest. The teachers and scholars of the school, with many other friends, accompanied the body to the cemetery, nearly three miles distant.

Miss Houston came to Japan in 1892. After a few months in Kochi she was transferred in the summer of 1893 to Nagoya to teach in the girls school. A year later she was appointed principal of the school, a position she held until her death. Her entire missionary life has been connected with educational work, for which she was especially qualified by experience before going to the field. Miss Houston threw her whole soul into the work and thought of it and planned for it night and day. She was not easily discouraged and was remarkably successful in overcoming the difficulties growing out of the difference between the Oriental and Occidental in matters of education. She took great individual interest in her scholars, both while they were in the school and after they had gone out into the world. Miss Houston had the courage of her convictions and a brave heart. I have felt that she scarcely expected to come out of the hospital alive. She knew that her trouble was a serious one, but she bore her burden alone. During the week preceding entering the hospital she explained with great care, the affairs of the school. She also gave personal directions if the operation should not be successful. She mentioned the friends among the members of the mission and Japanese Christians she desired should officiate at her funeral, should such a service be necessary. She expressed a desire that

her last resting place should be here at Nagoya where she had spent all of her life in Japan.

The twenty years that Miss Houston spent in Japan have not been in vain. She has done much to ennoble womanhood among the people, giving them the influence of a sterling character. She has pointed many to the "Lamb of God that taketh away the sin of the world," and many will rise and call her blessed. We mourn with those who have lost a loved one. We feel as one with them in their sorrow. Our departed sister was dear to us all. She was very near to our family and her visits to our home were always enjoyed. But we mourn not as those who have no hope, and for her sake we are glad that she is now where "there will be no more sighing, nor tears, nor sorrow, nor death," for former things have passed away.

Toyohashi, Japan, May, 1912.

TRIBUTES TO THE MEMORY OF MISS ELLA HOUSTON

Miss Houston has so lately left us that we catch ourselves listening for her footsteps and we feel that she must soon again take her place in our midst.

Our household of three, Miss Houston, Miss Thompson and myself, was a very happy one indeed. Having come so recently from the home land and everything being strange and new to me, I was delighted to find the atmosphere of a home with Misses Houston and Thompson. Miss Houston being much older in years and in the work than either Miss Thompson or myself, she has helped us and smoothed the hard places for us in many ways—ever sympathetic and unselfish and bright in disposition, she was a most delightful companion. Many times we may look back upon happy times spent together in mutual intercourse.

Miss Houston's work was ever her first thought, for her heart was truly in this school established "in His name." She loved the teachers and girls in a beautiful way, and even when they went forth into various fields of work, she sought to keep in touch with them and had their interest truly at heart.

It was touching to see the grief shown by the pupils at the funeral. Japanese people are taught to repress their feelings, but in this case the girls had no thoughts but that they were looking for the last time on earth at the face of their beloved teacher and friend, and wept as though their hearts would break. Miss Houston's life of self-sacrifice for Christ has been a beautiful object lesson to these people and her influence will go on and on through the years.

Many hearts are happier because she has lived and showed them the Way of Life. At a time like this, words seem so inadequate to express all that we feel, but I felt impelled to pay tribute, however poorly expressed, to my friend whom I loved so well. LEILA G. KIRTLAND.

You can scarcely imagine what a world of sorrow and sadness came over us when the doctor said, "There is no hope. Send for Mr. Cumming." While realizing that the operation was serious, yet as she had said time after time, "I never felt better in my life," and as the doctor had said that she was in fine condition for the operation, we were confident that within three weeks she would be back at home with us in a fair way to begin work in the autumn. You can realize what a shock her death has been to us. Miss Houston had only been back from furlough about two years, and still seemed so fresh and enthusiastic over the plans for enlarging the work of the school. These two years have been such happy ones with her. Although she had been here nearly twenty years, she took us into her confidence, and discussed her inmost plans as if we, too, were veterans. When the plans were formulated she always had a happy way of making us feel that we had helped, and that we were essental.

Her life and heart were in the school. She was so interested in planning for the new buildings and in getting everything ready for government recognition. Each pupil was an individual whom God was yearning to save, and she tried to so live

before each that she would long to know and love "Sensei's Savior." Her great desire was that not one girl should leave the school without knowing and serving the one true God and Jesus Christ His Son.

As one of the Japanese friends said yesterday, "It is hard to understand why God took her home when things seemed so ready to be put into execution, and she had waited and planned for it for so many years." She had been in school work so long that she was so capable of carrying these plans through in regard to government recognition. Indeed, we can not understand now why she was called away.

At Miss Houston's request the funeral services were held here in the chapel of the school, and conducted by the friends that she had mentioned. The services were both in Japanese and English, for she truly belonged to these two peoples. It was also her request that she be buried here among the friends to whom she had given her heart and life.

During these days so heavily burdened with responsibilities and sorrow we can only turn to our Lord praying that He will give us sufficient grace to accomplish that to which we have been called, and to live closer to Him.

Will you not pray for these dear girls who have lost a mother, for the teachers who have lost a conscientious co-laborer, for this city which has been so upon her heart, and for Miss Kirtland and me who have lost a second mother.

From our already few, God has seen best to take one; will you not pray that many may come to replenish the broken rank.

CHARLOTTE THOMPSON.

Kinjo Jo Gakko, Nagoya, Japan,
May, 1912.

THE NEW MADE GRAVE OF MISS HOUSTON AT NAGOYA.

FOREIGN MISSION COMMITTEE NOTES

THE Executive Committee of Foreign Missions met in the mission rooms on June 11. This being the first meeting after the General Assembly, the Committees were reorganized by the election of the following officers:

Chairman, Jas. I. Vance; Vice-Chairman, L. E. McNair and W. H. Raymond; Egbert W. Smith, elected by the general assembly as Executive Secretary, was elected Secretary of the corporation. In accordance with the arrangement made and announced at the Bristol Assembly, S. H. Chester was elected Secretary. He will continue in charge of the foreign correspondence and will also have assigned him the work of editor. The office of Educational Secretary was created, and H. F. Williams was elected to that office.

Sub-committees were appointed as follows:

Business and Finance, W. H. Raymond, chairman; Chas. S. Ivie, W. A. Dale, J. D. Blanton, C. A. Rowland.

Literature and Education, L. E. McNair, chairman; S. H. Chester, Chas. E. Diehl, Rutherford Lapsley.

Candidates and Recruits, Chas. E. Diehl, chairman; J. D. Blanton, Dr. M. G. Buckner.

Laymen's Missionary Movement, J. F. Cannon, chairman; W. G. Adams, E. D. McDougall.

Home Development and Administration, Rutherford Lapsley, chairman; J. H. McNeilly, Dr. M. G. Buckner, C. A. Rowland.

Woman's Work, C. R. Hemphill, chairman; L. E. McNair, A. M. Carroll.

Committees on Fields, (a) Africa, E. D. McDougall, W. H. Raymond; (b) Latin-America, J. F. Cannon, C. H. Baskette; (c) China, J. H. McNeilly, Chas. S. Ivie; (d) Japan and Korea, J. W. Bachman, W. A. Dale.

Committee on Policy and Methods:

The Committee on Policy and Methods to consist of the officers of the committee and the chairmen of the standing committees; the chairman of the Executive Committee to be the chairman of the committee on Policy and Methods.

A number of applicants for appointment were before the committee, whose cases were referred to the Committee on Candidates, with power to act when the necessary requirements have been fulfilled. Dr. M. G. Buckner was made the official medical examiner of the Committee, and hereafter all appointments will be subject to his recommendation. In this connection it was resolved that all candidates hereafter will be required to report to Nashville for a personal interview with members of the committee, and also for a medical examination by our official examiner, which examination shall be considered the examination of the second physician required by our Manual.

Rev. and Mrs. Sieg, of the African Mission, were present, and interviewed the committee with reference to their work. Mr. Sieg reported that he had made a translation of the Gospel of Mark, which had been approved by the mission, and he was authorized to make arrangement for the publication of it with the British and Foreign Bible Society in London.

The secretary was instructed to write Bishop W. R. Lambuth, of the Methodist Episcopal Church South expressing the gratification of the committee at the establishment of a mission by that church in the Congo, and the readiness of the committee to co-operate in the work in any way that might be found practicable.

Mr. and Mrs. Morrow, of the Mexico Mission were present and spoke earnestly of the needs of better equipment for the work of the Graybill Memorial Industrial School at Montemorelos, in order that the best class of patronage might be secured and the school become self-sustaining as soon as possible. Some hopeful indications of special help for this work were mentioned, which are not yet ready to be made public.

Mr. C. A. Rowland and Mr. Rutherford Lapsley were appointed to represent the committee in connection with the special campaign for the raising of one and one-half million dollars for the benevolent causes of the church.

Dr. Smith was appointed to represent the committee on the supervisory committee on the work of the Woman's Agency, provided for by the action of the general assembly, with Dr. Chester as alternate.

On motion it was resolved that the secretaries and every person connected with the office be instructed to do their utmost, both through the press and through work in the field, to increase the income of the committee during the summer months in order to meet present emergencies and to provide against the embarrassment incident to the usual shortage of collections during the summer.

The Treasurer's report showed receipts for May of $26,944.69, a gain of $5,147.69 as compared with May, 1911.

The committee adjourned to meet again on July 9.

S. H. CHESTER,
Secretary.

SARAH ELIZABETH AND JAMES, AND THEIR FATHER, DR. R. M. WILSON.
Kwangju, Korea.

A Korean boy who has learned furniture making in the Industrial Department of the Boys' School at Kwangju.

Dr. and Mrs. Wilson have charge of this department.

Korean boy with load of wood for use in cooking or warming the house.

SOME PECULIAR CUSTOMS OF THE PEOPLE IN THE CONGO

MRS. ANNIE TAYLOR ROCHESTER
Ibanche, Congo

IT IS a fact that on the Congo many of the worst customs, such as cannibalism, slave trading, etc., are rapidly being abolished, yet there are still hundreds of different tribes and clans, each with more or less mysterious and sometimes cruel customs.

The Bakuba people believe that one person may be the immediate cause of another person's death, although the two may not have been near one another for months. The witch doctor still lives and practices his craft among this tribe, and very often when a person dies the witch doctor is called in to name the person who caused the death. It is generally true that the family of the deceased have some enemy whom they would like to see go to the grave, so they often pay the witch doctor to condemn this person as guilty of the crime. After the witch doctor has been summoned, he summons several persons, one of whom he claims may be the guilty party. These are all lined up before him and then he pulls out his infallible little instrument to prove which of all this suspicious number is guilty. This is a wooden device which may be in various shapes, sometimes that of a man, sometimes a crocodile or other animal, but always there is a flat surface somewhere about it and a little round knob attached to it by a cord. As all the suspected stand trembling before him he begins his work. He holds the instrument in his left hand, flat surface up, and in his right hand he takes the little knob. We will just say that there are before him persons with the following names: Muangacika, Mikabe, Mbedianguha, Mingaxaug, Katali and Isambomba.

POUNDING THE MANIOC INTO FLOUR. GIRLS OF THE PANTOPS HOME, LUEBO, AFRICA

Of these six Katali is the one the family have paid the witch doctor to condemn, and in his heart he knows that Katali is the unfortunate. Nevertheless, with all solemnity, he goes to Muangacika, and holding up the instrument before her, he begins to slide the little round knob back and forth over the smooth surface, saying to her as he does it: "Muangacika, you may or may not have been the cause of this death, if you are not guilty this thing will continue to move smoothly up and down, but if you are guilty it will refuse to move." Then he continues before her for some time passing it up and down, occasionally muttering something to himself. Finally he passes from Muangacika on to Mikabe, and proceeds exactly as he did before Muangacika. The knob slides all right before these two so he passes on to the third and fourth, as the knob still moves smoothly. Then he goes to Katali, but, poor fellow, the knob catches lightly at first, then it takes more and more strength for the witch doctor to make it move and finally it stops entirely and will not go at all. So poor, innocent Katali is led away to where they have the poison cup prepared. He is not wholly hopeless though, as he has one more chance of proving himself innocent, for he and they believe that if by any chance the witch doctor has made a mistake the poison has no power to kill the innocent and will, therefore, be vomited. It has happened that in some cases the condemned has vomited the poison, in which cases a heavy indemnity is paid for having wrongly accused the innocent. They make this poison from several kinds of roots and barks and it is very deadly. If it stays down the person is given a large quantity of water to drink and then made to run. He soon falls dead and then they cut his body all to pieces and burn it. They burn the body, they say, in order that the spirit of such a wicked person may never be able to return to earth.

We have been told that in some cases the very parents and children take part in the cutting up of the unhappy victim. They believe so implicitly in the infallability of the witch doctor and his poison cup that even though it may be father, mother, son or daughter they think that the accused was really an evil spirit and are glad to see the last of so dreadful a being.

On the other hand it often happens that while the relatives of the unfortunate victim believe that he or she was really guilty, yet they grieve for their loss and often beg a little piece of the body and carry this away out in the forest, where they weep and mourn over it for several days, repeatedly lifting their voices and saying: "We knew not that he was such a wicked person."

We have heard that in other parts of the Congo they have a most mysterious initiatory ceremony for young aspirants for the witch doctor profession. The initiation may occupy a period varying from three months to two years. An old witch doctor designates the place and those to be initiated must be there before the sun rises. Soon after their arrival they are given a stupefying drink and when they regain consciousness the witch doctor claims that they were dead and that his power gave them life again. After this they are commanded to put aside whatever clothing they may be wearing, their heads are shaven and their bodies whitewashed. The witch doctor then commands them to forget their native tongue and all their friends, relatives and acquaintances, as well as all their past life.

While being initiated they must live a perfectly secluded life in huts prepared for the purpose in a secret place in the forest. This place is known to all the surrounding villages and is reported to be bewitched. The young aspirants are given bells to wear which are a sign to the common people to avoid the spot from which the sound of these bells come, for during the period of initiation they are not allowed to look upon a woman, and whoever has the misfortune to meet one is instantly killed. They are not even allowed to speak of a woman among themselves. During this sojourn in seclusion they are not allowed to eat meat, fish or manioc. They are not allowed to use water save to rinse the teeth, but are free to use palm wine. They spend the time, principally, in learning the secret language of the pro-

fession. The closing ceremony of the initiation is performed very solemnly. The secluded quarters are set on fire, and the initiated rush to the water to wash off the whitewash which they have been compelled to keep on their bodies during the whole period. When their bodies are the natural color again they ornament themselves with a loin cloth and put shining rings on their arms and ankles. If the son of a chief happens to be among them he is carried in a hammock, but others are just carried on the backs of villagers. There is great excitement in the village. The villagers all turn out in holiday attire, and as the procession of the newly initiated enters the village the old witch doctor goes before them crying: "Behold, they that were dead are now alive; these are they that come." The women all sit on the ground and cover their faces or hide them behind a leaf, for they are still afraid to face an initiate. The young doctors pretend to have come from another world and refuse to recognize any one. Sons are introduced to their mothers, brothers and sisters; fathers to their children and wives, etc. They also pretend to have forgotten the customs of life. Eat on the ground, make faces and bite, but are allowed to ask for anything they see, or take it without asking, beat people, or even strangle and kill them, and nothing is said; they are only looked upon and adored as beings come from another world. After the first excitement, a great feast is prepared, followed by dancing which lasts for several days. Then the fully initiated young doctors return with their parents and friends to their respective villages, as they have by this time become well acquainted with them. But even after reaching the village they continue for several days to pretend that they are unable to walk. After they learn how to walk and are well acquainted with the village and people they are then ready to begin work at their witchcraft.

SOOCHOW, CHINA, NOTES

MRS. H. C. DuBOSE

EVERYTHING seems quiet in the city. Schools for boys and girls are in good running order—both Christian schools and those carried on by the government. Last week a large orphanage for destitute children was opened by the gentry of Soochow. It must have been quite an imposing occasion, as the band played several selections, special orators addressed the meeting, also one or two of the gentry made speeches, and there was a patriotic song written for the opening, which all joined in singing. An invitation to this meeting was sent to each American in the city and the surrounding suburbs, but unfortunately, its being held on Sunday prevented any of us attending.

This shows that the spirit of the republic is turning toward her people, though some of the soldiers use their power to intimidate the donkey drivers and jinricksha coolies who dare ask for pay after a long ride is over.

The daily evangelistic services at the big street chapel go as usual every afternoon. There is also a tent meeting now being carried on which is well attended, both during the day and at the evening meeting. Robbers still abound everywhere, sometimes taking all one has in both house and field, and again only leading off the cow, which is indispensable to the farmer for drawing his plow and turning his water pump during the long, hot summer days.

One prayer meeting for women meets on Tuesdays in the afternoon; another women's meeting is at the home of one of the Christians every Friday afternoon, while the regular church meeting is on Wednesday afternoons at the big street chapel. Invitations often come to one to attend women's meetings which are not religious gatherings, but patriotic assemblies where ladies of all ages come prepared to make short addresses. Women are told by some that they have equal rights and privileges with men in building up the new republic. There seems to be great danger of the women who have for ages been kept at home with bound feet,

ALEX. RODD AND IRVINE MOFFETT,
Kiangyin, China.

now, that not only are their bodily feet unbound, but their spiritual feet are loosened also, by being allowed to study books, running ahead too fast, demanding equal rights and privileges with men, before they have learned what woman's sacred home duties are, which if conscientiously attended to, will leave no time for going abroad and attempting the tasks and duties properly belonging only to men. For instance, they are not satisfied with the high privilege of being allowed to be a nurse in the Red Cross Society, thus serving the country well, but some thirty or forty of them here donned men's attire, from the cap down to the shoes, while the sword by the side and the gun in the hand makes them look like a band of undersized soldiers. There is quite a spirit of inquiry everywhere, as in one of the neighboring cities people are eager to buy Bibles, as they have been told that in this Book they will find how to build a firm and truly independent republic. One of the girls in a school who has been pleading with her father and mother for years to be allowed to join the church had this privilege granted to her last week. Her father wrote her that the spirit of the new republic was entirely for religious freedom, so that if she wanted to become a follower of Jesus she was at liberty to do so. She gladly joined the church immediately. Her hope is, as soon as school is closed for the summer, to return to her country home and tell all her friends and neighbors the glad tidings of great joy which has come into her life and which waits for each one of them. Pray that the Holy Spirit may move on these hearts in this land, that they may all soon be born again.

FIRST EXPERIENCES IN LANGUAGE STUDY

A missionary writes of the beginning of her study of the language in a way that will interest friends at home, and especially missionaries that are passing through the same experience.

Monday morning I began my first language lesson. Oh pity me, and pray for me hard, for my tongue is rather stiff, and these awful sounds are hard to distinguish. My teacher is a typical Korean gentleman, who lives on the $6.00 per month I give him, and manages to raise a large family, too. I wish you could see the courtesy he displays every morning as he enters the room to begin my lesson. He is as solemn as an owl, and looks so hurt and discouraged when I laugh at my own efforts to imitate the sounds he ejaculates when he tries to teach me a-b ab b-a ba. I feel like a helpless infant, and sometimes after ding donging on one vowel about an hour I get hysterical and laugh right out. It is all so funny, but his look of patient dejection prods me up, and on I go, for hours at a time. He makes about a dozen sounds that I never heard before in my life, and it is hard to introduce them into my vocabulary. But I know I have something definite to pray for now, as I am perfectly determined to conquer this language, to be able to help these poor mortals all about us.

FACTS FROM KOREA

REV. L. O. McCUTCHEN
Chunju

I DESIRE to extend greetings to our home church and to call the earnest attention of God's people to a few facts interwoven in the history of our church in Korea today.

An encouraging and noteworthy fact is that the Union Presbyterian Theological Seminary at Pyeng Yang is having its most successful year's work. We have enrolled as regular students one hundred and forty men, and as special post-graduates, fifteen. The spirit of the body is devotional, earnest, full of faith and trust. It is a pleasure to teach and have some part in the moulding of the characters of these leaders in Zion. This year I came in touch in the class room with each of the five classes of the Seminary, and I bear grateful testimony to their faithfulness in work and to their devotional and Christ-like spirit in the midst of the troubulous times through which the church of Jesus in Korea is passing. In the graduating class there are eleven men. One of these, Mr. T. C. Chey, is my senior helper. He is a fine young man and a faithful student of the Word. In the lower classes there are studying this year eight other men from the territory of our Southern Presbyterian Mission. Dr. W. D. Reynolds and I were appointed by our Mission to Seminary work this year. His recent attack of typhoid fever has prevented his doing the full work planned for him. He has recovered now and we expect him to come up and spend the last month of the Seminary year here doing light work with the men.

A second fact is the fiery trial through which the Korean church is passing. A good deal of publicity has been given to the alleged plot of certain parties to assassinate Count Teranchi, Governor-General of Korea. The case has not come to public trial. It is a matter which the proper authorities must investigate and handle of course. Any such lawless spirit as the assassin's plot is of course most immoral and dangerous to sound government and deserves to be treated with severity. Where this case concerns the Christian church is just here: A Christian school, Northern Presbyterian, at Synchun, in northern Korea, is accused of being the seat of the plot. A large number of its teachers (native) and students have been arrested and imprisoned for six or seven months; three or four native (Presbyterian) ministers and a large number of elders from various parts of the country and other Christians, totalling about 150 people, are arrested without explanation and imprisoned without privilege of bail. The trial, it is rumored, will take place the last of June.

Heathen business men are saying to Christian leaders: "It is a persecution of the Christian church. We are sorry, but our business transactions must be straitened up. Your turn may come next."

There are persistent rumors that the imprisoned are submitted to various kinds of torture in order to extort from them confessions concerning the plot. So much anxiety was created by these rumors that a committee of missionaries of the Presbyterian Church, North, took it upon themselves to communicate with the Governor-General to assure him of the uniform practice of missionaries to council the church to accept the situation and co-operate in the government plans for the betterment of the Korean people, and respectfully to call his attention to the rumor of great harshness in treatment of these Christian men under arrest. He replied that the case was receiving his close supervision and there were no irregularities, or words to that effect. Of course a statement like this from one in such high office is reassuring to an extent; but an un-Christian man's and nation's idea of "torture," especially as it concerns what they look upon as a semi-civilized people, is certainly a vexing question. We await with deep interest the making public of facts, which, if true, affect, tremendously, Christianity in Korea. That some evil men or foolish boys may have had a plot to assassinate is not only

possible but very probable, but that a large body of leading Christians in Korea are guilty of so gross a crime is inconceivable.

God's people—those arrested and being subject to examination severe and with the great disadvantage of being conducted through interpreters; and families who receive no explanations why their loved ones are arrested, practically no messages from their imprisoned loved ones, and who have the appalling fact of deaths among those who have been arrested to intensify their anxiety—certainly all of God's people here need the prayer of the united church that the vision of Christ in the midst of his suffering disciples may be clear, and that they may be sustained and comforted and helped to maintain a good conscience before God and all men. Pray, too, that we may all learn the lessons He has for us in all of this.

May, 1912.

CHINKIANG, CHINA, ITEMS

REV. J. C. CRENSHAW

JUST a word to let you know that Chinkiang is still on the map. We are still doing business here, though we are very short-handed. Only the Sydenstrickers and the Crenshaws are here. And the Crenshaws are still working at the language as much as the circumstances will permit. But to run a boarding school with subject to examination, severe and with the not doing as much as could be desired in studying.

We have more applicants for entrance in the school than we can accommodate. If we only had a little more room we might as well have more pupils, as we have the teaching force. It is very hard to turn away a very promising boy just because there is no place for him. But to make more than sixty boys eat in a room not much bigger than an ordinary-sized dining room of an American family is not very wise. Then our class rooms and dormitories are about in the same proportion.

The number of inquirers is increasing and I hope we will have a large number of additions to the church to report after our next communion. Near here Dr. Sydenstricker reports about sixty inquirers where there are only a very few Christians. It remains to be seen how many of these will be received in the near future.

At another station where a native preacher has been living for only a few months there are about a dozen people who are anxious to unite with the church and these are showing works meet for repentance. The general interest is such as to arouse the enthusiasm of the most pessimistic. Oh, how I wish for a command of the language. I thought I would try to preach a little the other Sunday and the people were very attentive and polite enough to say that they understood; so I am going to try again. Some of the older boys of the school go along with me so you see there is somebody that there is no doubt about their ability to speak Chinese.

THE HWAIANFU CITY PADOGA, CHINA.

We have two flourishing day schools and it is a delight to hear the children reciting the catechism and singing hymns. Pupils who three months ago never so much as heard of Jesus, now speak of loving to

sing certain hymns. I will tell you a secret: The most of them could not carry a tune if they had it in a basket, but they like to sing all right. These children are required to come to church on Sunday, but if it rains they are so far away we can't make them come. Last Sunday it rained hard, four of the little ones were at church. They said their parents wanted them to be Christians so they came in spite of the weather.

Since this day school at Five Streets has opened several people in that neighborhood have signified their intention of joining the church. One teacher in his own private school comes to church regularly now and seems to be very happy in his new found belief.

There are about two million people in this vicinity that nobody else is trying to reach, and at the present time only one man and one woman are able to devote their time to the work of evangelizing them. In another year the Crenshaws ought to be ready for full work and the Paxtons ought to be back and the Richardsons, who are in America on account of health, we do not know exactly when to expect them. We are not discouraged, but we ask for prayers and reinforcements.

May, 1912.

HARVEST-TIME IN KOREA

DR. R. M. WILSON,
Kwangju

AT present the people are too busy harvesting the barley crop to attend clinics very much, so for a few weeks the medical work is light. Every one who can do a little must get out and help in the fields, the babies attend to each other through the day and the sick must be patient with a pound of roots and herbs bought in the village and made into one big draught and taken at once in the usual way.

The Korean farmer reaps his harvest with the least work of cost farmers. He plants his barley in the fall and he is through with it until harvest, except for putting on liquid fertilizer occasionally. He transplants his rice into the fields about the last of June, rain or shine, and he is through with it until harvest. His wife plants a little patch of cotton about as we would sow peas broadcast and around the border of this patch she plants peas and pepper like a small hedge. She also scatters a few stalks of corn here, a few broom corn there and that's about the extent of the farming, except for the mellons. These are planted away up on the side of some barren hillside where a hole is dug in the sod and a couple of seed put in. As soon as the mellons begin to ripen he builds a little grass shed above the patch and lives there until all the mellons are gone. This is done in order that he may have the privilege of gathering his own mellons. The Korean is much like the darkey when it comes to mellons for taste and other ways. It is considered no great crime to borrow a few of your neighbors mellons if done quietly when he is not watching. It was quite a mystery to me when I first came out how suddenly on most every hillside a little shed sprang up like Jonah's goard line. The mellons have to be planted on the hillside so as not to drown, for the rain pours most daily for about two months during the summer.

It is common to look out during the rain and see a Korean with a old cow plowing in the paddy field in water up to his knees with a bunch of grass a little larger than a fan tied on his back for protection from the rain. Then you look over in the next field and see about twenty or thirty men with this same scant dress transplanting rice and all singing a peculiar tune with words something this: "When we finish this patch we will go to the next." If a wealthy man has much to plant he will employ about forty men, take out plenty whiskey and employ two or three clown singers to dance and sing in the water as the men work so as to get a great deal done. This makes a strange sight, these clowns dancing and prancing in the water and mud. This man with his tambourine is seen on many occasions where heavy

work is to be done as carrying a heavy timber and he usually stands on top of the timber as the men carry it on their shoulders and leads the music. The same performance is seen at the funeral, only there is a little louder singing and more dancing and the appearance of greater fun. Of course to the members of the family of the deceased it is a sad occasion, only the paid pallbearers drink, sing and dance to quiet the spirits.

A MESSAGE FROM THE CONGO MISSION

AN OPEN LETTER TO THE CHURCH

Luebo, Congo Belge, Central Africa

DEAR BRETHREN:

OUR hearts are rejoiced over the good news that has just come to our ears of the gracious outpouring of God's Spirit upon the church, resulting in the consecration of both lives and means for the adequate manning of this white harvest field. We have had many prayer meetings devoted entirely to praise and thanksgiving to Him who has inclined unto us and heard our cry, answering us far more abundantly above all that we have asked or thought. Next Sabbath, May 12th, has been appointed a "Thanksgiving Day," when the nearby evangelists and congregations are to be called in, and the regular services converted into those for praise and thanksgiving. It may be interesting to some to know that in the recent past the whole church observed days of fasting and prayer, one entire village fasting for three days.

"The Lord hath done great things for us; whereof we are glad." We wish to place on record our grateful thanks to you in the home land, who have been "workers together with Him" in the bringing about of these "great things."

First, we thank the volunteers who have signified their desire to "come out and help us"; we also congratulate them upon their call to this land, which in the words of such an eminent authority as Bishop W. R. Lambuth, presents an opportunity for the immediate evangelization of its people "second to none other in the world."

Second, we thank those who, by their prayers and substance, are "thrusting forth" these laborers; this we feel to be a matter of equal importance with the consecrating of lives, for without your prayers and your money we cohld never reach the field.

We who are on the field can understand, perhaps better than you, the vital necessity of prayer. God has wrought for us during the past two months several remarkable deliverances which could only have come about through the persevering prayers of His people. Surely you have been often led to pray for us during these trying days. We thank you and beseech you to continue to "pray without ceasing" for these people who are so eagerly seeking the Light. Eph. 6:18-19.

We would place before you a matter which we trust will engage your daily, earnest prayers. With the coming of new missionaries it will be necessary to open up new stations at once. It is very difficult to secure new sites from the present government. Nearly two years have passed since we first asked for a small site across the river from Luebo, where many of our people live, it being difficult for them to cross and recross the river to attend services. It was refused on the ground that it would conflict with the Catholic mission; this in view of the fact that our mission was here twenty years before the Catholics and that we were not consulted when they desired to place their station in less than a mile of our own. Two months ago we sent two evangelists to Lusambo. They write us that they have been blocked by the Catholics at every step, and but for the fortunate interposition of one of the greatest chiefs they might not have been allowed to remain. This means that the Catholics will strenuously oppose any effort we may make to establish a station there, but it is of the utmost importance that we begin operations there immediately; first, because there is a large native population friendly toward us, as was shown by the chief of one of the largest and most

influential tribes receiving our evangelists and sending a request for prayer all the way to Luebo, 350 miles; second, we count on making it the base of operations for all of the Muototo supplies, the distance from Lusambo to Muototo being only half that of Luebo to Muototo; also the Lapsley will be able to ply up and down the Sankuru river the year round, whereas it can only come to Luebo, up the Lulua river, during the rainy season. Thus you see what a strategic point Lusambo is. At the moment of your reading this, God willing, Dr. Morrison will be at Lusambo to select a site and to arrange for its purchase. He will leave for the United States immediately afterwards, stopping at Boma and Brussels on his way, to push through the matter.

We believe that the Spirit is leading; other sites will be asked for in the near future. Let God's people have this matter in mind and pray faithfully for the removal of all obstacles and the breaking down of prejudice and opposition. "Ask and it shall be given you." "It is not by might, nor by power, but by my Spirit, saith the Lord."

With the coming of new men we shall be able to satisfy the demands of a tribe, hundreds of miles in the interior, which, during three years has been sending delegations to Luebo with the pathetic request, "We are in the dark, send the light."

With the eye of faith we can now see in the Congo a second Uganda. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake." Ps. 115:1.

Faithfully and fraternally yours,

W. M. Morrison,
L. A. DeYampert,
Mrs. L. A. DeYampert,
Motte Martin,
Mrs. Bessie S. Martin,
W. B. Scott,
Mrs. W. B. Scott,
A. L. Edmiston,
Mrs. A. L. Edmiston,
Miss Maria Fearing,
Robt. D. Bedinger,
George T. McKee.
Mrs. Elsie M. McKee,
C. L. Crane,
Mrs. Louise D. Crane,
Thos. J. Arnold, Jr.

May 4, 1912.

TWO KOREAN INCIDENTS

MATTIE S. TATE
Chunju, Korea

I. Thirty Dollars' Worth.

AS I sit in this little mud wall and floor, paper window and straw-roofed house, waiting for the time to go to church, the picture of our hard worked doctor came to me as he looked one day when he came to discuss some business and at the close of the discussion he said, "I certainly was gratified at the conduct of one of the Christian men, who lives inside the west gate, with regard to a young girl whom he brought to me who is one mass of sores. The child was a servant in a family and when she got in the shape she now is (I wish you could see her) they cast her off and this Christian brought her to me at the hospital saying he would be responsible for her keep to the extent of six yen (which equals to them what $30 would be to us), giving me one yen as a starter. It certainly does me good for one of the native Christians to do this for it is what I hope for." I said why don't you write it up for one of the home papers? "Oh, I have not time, you do it. You know that child is so offensive I had to put her out in a room by herself, for I could not ask any one to stay in the same room with her, but, I am going to try that new medicine on her. It is very expensive, still she is worth it." And so he goes on his way.

I wonder how many of the Christians at home would be willing to spend $30

KOREAN WOMAN AND GIRLS.

to help save these sin sick, polluted ones for whom Christ died. Many, many of whom you would not be willing to have stay in the same house with your loved ones for fear of the defilement of sin. Still our missionary children have to be raised very near defilement all the time. Have you not as much desire to save souls as this Korean brother is to save a little sick sister? Later—doctor reports that the medicine works like a charm and he is just waiting to see how far that one treatment will take her and then he will start the other treatment.

II. GLAD'S MOTHER.

Last year, from over high mountain passes with her year-and-a-half baby on her back and her husband with her month's rice on his back, came Glad's mother for a month of Bible study. Glad was so good she was a joy to us all. Her father put the rice down and started on his seventy miles lonely tramp home where the grandmother was keeping the older daughter. Right well did Glad's mother improve her time, as she was able for it was her first long study or attendance at any school in all her life. Many and rich were the lessons she learned here. At the close of the month Bible school, Glad's father came again for them. Since then I have received a letter from Glad's mother and she is so happy! On my return from my last trip to the country one of my Bible women told me that Glad's mother heard over and over in her innermost heart "Present it to God, present it to God," and for a time she was much troubled over it as to what "it" meant; then she begun to think of the time when they came to Tolmok carrying all they had in their hands. Now they had rice and other fields. That must be what the Lord meant, for they were his gift, so they decided to present the fields to the Lord and farm them for Him, giving to him the half of what they raised, just as they would do to a Korean from whom they might rent. Was it not a beautiful thing for them to do? Was it not a grand lesson for her to learn?

MISSIONS AND MISSIONARIES

The following items relating to our missionaries in Japan are taken from the June issue of *The Messenger*.

Miss Atkinson of Kochi, and Miss Thompson of Nagoya, visited Takamatsu in April.

Miss Thompson, Mr. Ostrom and Mr. Hassell have just taken their fourth language examination.

Rev. S. M. Erickson and family leave for the United States of America on June 6th via Siberia. Their home address will be Duluth, Minnesota, General Delivery.

Rev. C. K. Cumming is just starting work on the new church building in Toyohashi, which it is hoped will prove a great help to the work there.

Rev. H. H. Munroe, of Kochi, finding

the graded lessons of the Sunday school committee unsuited to his needs, has prepared others and they have been printed.

The Nagoya Girls' School has forty-four enrolled, an increase of one over last year, seven new pupils entered. It is expected that the prospects of the school will brighten very much when government recognition has been obtained. It is hoped that this will be granted on the completion of new buildings now in course of erection.

Miss Charlotte Thompson, who was associated with Miss Houston, before her death in May, in the work of the Nagoya Girls' School, has been appointed principal by the Japan Mission.

Rev. J. H. Gruver, formerly of our Cuba Mission, located at Camajuani, has been compelled on account of the health of Mrs. Gruver, to withdraw from the work. This leaves an important point in our Cuba work without a missionary. The great opportunity at Camajuani should be accepted as an urgent call for some one to take up the work Mr. and Mrs. Gruver have reluctantly given up. Readers of THE MISSIONARY SURVEY will be pleased to know that Mrs. Gruver has greatly improved in health since her return to the United States.

THE EAST CHINA MEDICAL COLLEGE, NANKING

Statement of Present Status

DR. R. T. SHIELDS

As it is impossible to write individual letters to all of those interested in the East China Medical College, it has been deemed best to write a short statement to be circulated among our friends.

This school has been established by the union of seven different missions—the Methodist North, Presbyterian North, Presbyterian South (two missions), the Baptists North and South and the Foreign Christian Mission. The Methodist South have voted to unite with us, but have not yet heard officially from their home board.

In March, 1911, the school was formally begun by the admission of a class of students from the Presbyterian and Foreign Christian Mission who had more or less previous instruction in medicine. It is hoped to graduate this class at the end of 1913. Drs. Brown, Baptist North; Evans, Baptist South, and Shields, Presbyterian South, have been specially designated for this work by their respective missions and are now teaching in the school. In addition to these men the doctors in the Methodist and Foreign Christion Mission hospitals in Nanking have assisted in the instruction, viz., Drs. Russell, Beebe, Charles and Macklin.

It was decided that a new class should be admitted in March, 1912. There was no advertising done, as we wanted only a small class, but in spite of this fact and the unsettled condition of the country we have had over thirty applicants. Of these 21 have been accepted. In this first step toward raising the standard for medical education, we cannot adhere too strictly to rules. But we have taken a decided step forward. Most of the students have completed an academy course. All of them are Christians or come from Christian families. We have students from Shanghai on the east to Hunan on the west and from north Kiangsu to southern Chekiang. One student is from Swatow, Kwangtung Province.

The senior class is being instructed in surgical anatomy, the practice of medicine, pathology, diagnosis and practical pharmacy. The junior class are to take up during the spring term botany, elemental; zoology and comparative anatomy, chemistry, histology and human anatomy.

At present our temporary quarters, in the University of Nanking, are very comfortable. We have two lecture rooms, an office, dissecting room and part of the chemical laboratory at our disposal. We also have the use of the specimens in the biological department of the university for demonstrations, etc. We have bought about three thousand dollars worth of equipment, including furniture, micro-

scopes, charts, bones, etc. The students pay the laboratory fee to the university for the use of the chemical laboratory, and we are thus saved a large expense by not having to furnish the chemical laboratory. This laboratory is fitted with running water and gas. Practically all of the equipment which we have purchased can be moved and used in our permanent plant whenever we have one.

So far as our present quarters and equipment are concerned, we are very well supplied, but what we need above all else is teachers. It has been found impossible to get Chinese to help us. Dr. Brown is putting in most of his time in the study of the language. Dr. Shield's furlough is due next year—1913. Dr. Sloan, appointed by the Presbyterian North, is expected to arrive in the fall of 1912, but, of course, he will need two or three years of study before he can be of much assistance.

The missions have voted to establish this school and are putting their money into it. There is unanimous approval of the scheme and all wish the school success. But if the teaching force is not increased, at least by the beginning of 1913, by some of the missions setting apart men on the field who have been already elected to the faculty, then shall we be in the position of men who have undertaken a work which they cannot complete. The various missions are responsible for the running of this school. We have in accordance with the instruction of the board of managers, admitted a new class. We have accepted these men in good faith and are under obligation to give them the best instruction that we can. The question of removing a man from an old established work to the medical school is a difficult one of course. The better the man the harder to move him. And the medical school does not want men whom no one else wants. I would urge the missions who have not already set apart men for this work, seriously to consider their responsibility and obligations in regard to this matter.

We hope that the question of the organization of the Board of Trustees at home will soon be settled. We are strongly in favor of the Home Boards accepting the very generous offer of the Board of Trustees of the University of Nanking, to allow the other Mission Boards not connected with the University of Nanking to appoint representatives on the Board of Trustees for the university and for the medical school. We can then act under the charter of the Board of Trustees of the University of Nanking in the matter of holding funds and granting degrees. Organic union on the field is not necessary, although I prefer it, but affiliation is the only logical and sensible course to follow. It will make for economy and efficiency. In the matter of permanent quarters our Board of Managers has requested the Foreign Christian Mission, and the University of Nanking, to sell to the medical school the Drum Tower property, including hospital, residences and school buildings. I think I can say that this proposition meets with the unanimous approval of all those on the field connected with the medical school, with the university, and with the Foreign Christian Mission. But if we cannot obtain this property we must look for a new site. However this is not one of our urgent needs.

To sum up the situation I should say that the prospects of the school for future usefulness are very bright. It is supported by eight American missions in the educational center of Nanking. The aim is to teach scientific medicine with Christianity as the basis, the Bible being part of the curriculum. The temporary quarters are sufficient, and we are fairly well equipped for the present. The urgent needs are a Board of Trustees in the United States, and the addition to the teaching staff of those men already duly elected by the Board of Managers, and last, but not least, funds with which to buy and fully equip a first-class plant. It is hoped that a full prospectus going more into detail will be issued before long. It is estimated that we will need at least $100,000 gold, not including any endowment.

This circular is sent out with the earnest hope that it may serve to awaken interest in this medical school. We need men and money and the prayers of Christian people in carrying out our plans to completion.

The day for inefficient, half-equipped instruction in China is past. We are living in a new China. Whatever we do, we must do our best.

Since writing the above we have heard that the Executive Committee and the Southern Baptist Board have approved of the medical school becoming a department of the university. We are working at this plan from this end of the line and hope to see it accomplished. We have eleven old students and twenty-one in new classes, which is more than we can handle properly. We need help badly. The political situation is apparently quiet now. I believe that Nanking is going to be the center of the union educational work in this section of the country, i. e., there will be a real university here with the professional school. We must have first-rate schools and we can only do this by union. We must train the leaders. We need your prayers for grace and guidance in the building up of this university.

GOOD NEWS FROM KWANGJU

REV. R. T. COIT

THIS is just a few lines to keep you posted on the work here at Kwangju. We are moving on in the building line, two of our buildings nearing completion. Ladies' Home and Girls' School, the former given by the Winston First Church, and the latter by Miss Stearns, of Asheville. The buildings are joined and are two-story grey brick, being admirably located, with fine large grounds. We bought the entire hill on which the buildings stand for less than $50 and a finer site could not have been found. The Ellen Levina Graham Hospital will be completed by Christmas, as will be the Boys' Dormitory next to our new school building for boys. Dr. Wilson has his hands full looking after a heavy clinic and the building, too. We are looking forward with eager, joyous expectation to having a fully equipped and manned station. We do trust and pray that the new recruits may get out this year as they are so sorely needed. I am just back from visiting the last of the forty-seven groups in the territory turned over to me when Preston went home. To visit each group requires a horseback ride of six hundred miles and the crossing of some thirty mountain passes, some very high. It is beautiful itinerating in the spring when the barley fields are so green, and the mountains covered with all

KWANGJU, KOREA, CHURCH AND CONGREGATION.

manner of wild flowers while the brilliant plumed pheasant calls from every hill and field.

You will be delighted to know that in the field assigned to Mr. Preston and me, there were 560 baptized the past twelve months. We are sowing this field with tracts and have five colporteurs and three Bible women busy all the time preaching in by-ways and hedges, in addition to ten helpers and lay workers, half of whom are supported by the native church.

Away up in the mountains the other day I met a Christian boy who was a servant in the home of a Korean Christian. Since he had to be constantly working and had little opportunity to preach and was ignorant besides, he brought one-fourth of the money he received in a year and gave it to the helper, asking that he get some one to preach in his place and help win the million. With such self-denial and consecration, it will not be long before the million is won. It was my pleasure to examine recently in one day an eight-year-old boy and eighty-year-old man, both of whom stood fine examinations. Also found a village where there was not a single heathen, but in every home there was morning family worship. You know that was a happy home.

The new station at Soonchun must be opened at once, as there are twenty churches in that territory, one with 225 baptized members, and too far from here to oversee effectively. Send us the men to oversee this promising work. Every one here is hard at work. Our mission is sadly crippled by losing so many by sickness who have had to return home.

A WEEK AT THE KASHING HOSPITAL

ALLEN C. HUTCHESON, M. D.
Kashing, China

THIS last week has been typical of our work from day to day in the hospital at Kashing. I think some of those who know us in America will be interested in a brief account of the particular work for the past week. Dr. Venable and I have so divided the work that we alternate in the supervision of the men's and women's wards every four months, and as I happen to have charge of the men's ward for these first four months of the year, my letter will naturally be confined mostly to work among the men.

After doing all the dressings of the men in the ward on Wednesday morning, we opened our dispensary for out-patients as usual at 9:30, and in rolled the patients, to speak figuratively. Such a collection as we have! It always reminds me of the opening of the locks in a canal as each little group of five or six or more, each man with his numbered stick in hand is allowed to pass the gateman and enter the room where we are waiting to receive them. Some of the poor fellows come with absolutely hopeless cases, but you can see by their faces that they think they have at last entered the door of hope and that the foreigner will certainly have them well in a short time. It is pitiful to see those totally blind ask how long before you will restore their sight. It is pitiful, but also annoying, to have some man and his friends refuse to believe you when you say

A PATIENT IN THE KASHING, CHINA, HOSPITAL.

you can do nothing for him and insist on taking some medicine away with them. Dr. Venable, an older hand in China than I am, says he gives them something to save talking to them half an hour, and I am almost persuaded to follow his example. We sometimes have 250 or more patients to treat on these days and you can well imagine we have to work with great rapidity to see this number before 1 o'clock. On this particular Wednesday we had 165 patients, and among them was this patient whose picture you see, the most remarkable sight I think I have ever seen. The bones were left absolutely bare and the feet dried up like the feet of a mummy. Her old father said the trouble began after an attack of fever. Dr. Venable simply sawed off the bones that afternoon, but she became so hysterically wild that night that her people took her home the next day. Her friends then said that she had been insane for some few weeks and had taken bricks and beaten her own legs to that extent, but the first story is probably correct. She illustrated very well one of the weaknesses of human nature just as we were getting her ready for the picture. She protested loudly against having her picture taken in her poor clothes and desired to have time to dress first, as though any mortal would notice anything beyond the remarkable feet display.

On Thursday I started out with two operations under chloroform, finishing at twelve with the removal of gunpowder from a man's eye. After lunch I held a class in anatomy with the students, and just as we were finishing the lesson the gateman announced the arrival of patients, and verily here they came, each man literally borne of four. The men had been working near a wall which suddenly collapsed and seriously injured them. They were put on wide bed bottoms covered with rice straw and each man with his bed bottom brought by train to Kashing. Four men carried them to the hospital. I found one man suffering from a broken leg, the bone sticking out through the skin for an inch and a half. Another had a simple fracture of the leg, while the third had fracture of pelvic bones with internal injuries. We immediately took the compound fracture up to the operating room, where, under anaesthesia, we reduced and cleaned up the fracture. I then returned to the men below, and as we were looking after their injuries a great crowd came in leading a man who had his throat cut. He had suddenly gone crazy the day before and several hours before entering the hospital had taken large Chinese scissors and hacked his throat in a most violent manner. He had not simply made a clean cut through his windpipe, but had cut out a piece of it and mutilated the ring called the cricoid, cartilage and one ring of the trachea, so that he had a hole large enough to put two fingers right into his windpipe. Naturally he breathed entirely through this hole in the neck, no air passing through his mouth or nose. I

MEN'S HOSPITAL AND OPERATING ROOM, Kashing, China.

gave him chloroform anaesthaia by holding the anaesthetic over his neck. I returned to the other injured men for a while, but my life was made miserable by the old father of the cut-throat, who insisted that I treat his son immediately.

At last, leaving the first men, we all repaired to the operating room again to perform on the cut throat. Under anaesthetic administered by holding the mask over his windpipe, I succeeded in suturing together the mutilated parts of the cartilages and closing the hole so that he once more breathed normally, and now, four days later, he is apparently all right. We adjourned at 6:30 for supper. After supper I returned to the ward and found,

what I had feared, that the man with internal injuries from the falling wall needed an operation immediately, so once more we repaired to the operating room. At 9 o'clock we were all ready for bed after a trying day.

Next day we had 170 patients in the dispensary. That afternoon a man was brought in who had been mentally unbalanced for some few weeks, and who had on the previous day at a Buddhist temple seen an evil spirit and had taken two long iron pins which the Chinese use as candlesticks and pierced his windpipe and his lungs at the waist line. He had been found with one pin sticking into his windpipe to the depth of two or more inches and another penetrating his chest. From his waist up to his forehead he felt like an air cushion, the air from the punctures in lungs and windpipe having escaped into his tissues. Not desiring his friends to be too sanguine about the cure, and not particularly anxious to have our crowded ward beds taken up by an insane man, I said to his friends: "Even if we can manage to get him over the effect of these stab wounds he will still be crazy and liable to do a similar thing again." To my surprise the man whom I had previously ignored as irresponsible quickly replied in good, terse Chinese idiom: "You get me well now and "tsai fah tsai kang," which means, if I do it again it will be time to talk about that then. I took him in the ward and he went home a week later apparently about well.

As we had six operations under chloroform scheduled for the next day, Saturday, the students and I got up early, and before the regular morning prayers in the hospital, which we have at 8:15, we had done all of the twenty-five dressings in the ward, beginning the operations at 9. In the afternoon we had class in anatomy.

Sunday is often the hardest day of the week for all of us, for we try to get the dressings done by 9 o'clock, if possible, as I hold a service in the ward from 9 to 10 for the patients who can't go to church. From 10 to 12 Sunday school and church, and at 2 o'clock a service held especially for outsiders or heathens. At 4:30 the foreigners of the station hold a service in English, where we get perhaps our most helpful hour of communion of the day.

On Monday we had the record number of patients for the hospital, exceeding all previous numbers by ten patients. Total number was 280.

On Tuesday I had four operations under chloroform. We ended the week with a total of 515 patients seen and 15 operations under chloroform, these latter being on men only. To make the record complete I will add that we have supervision over two opium refuges in neighboring towns, to which we send each week a student to regulate the treatment of the patients. At one there have been as many as 100 at a time breaking off the habit, and at another fifty, thus we are extending our influence beyond our own local work. These refuges were established by the Chinese themselves, and although we were loth to spare any of our students, the gentry of the towns so insisted and begged that we take charge of them that we felt that it would be best to make the sacrifice and thus increase our influence with the people. I hope I have not by this detailed account of our daily doings wearied you unmercifully. If I have, pardon me, but remember it is your work that the Lord has called us to do for you in this land, and you should know the details of it—you to whom the Lord has granted the joy of giving and on whom he has laid the burden of prayer.

April, 1912.

THE BLAKE HOSPITAL, SOOCHOW

A RECENT letter states that the work is growing and prospering—no mushroom growth, but good, solid work. Students continue to come, cheerfully paying tuition to Dr. Wilkinson for teaching them medicine. When the new woman's ward is opened another source of income will begin, as there are many private rooms.

This is named "The Chester Woman's Hospital," for Mr. E. B. Chester, who contributed $10,000 to build it. His friends will grieve that his health has failed and he is now at a sanatorium in Monrovia, California. Shall we not beseech the great physician that he may be speedily healed "for his prayers and his alms have come up before God for a memorial." Patients clamor for beds in the hospital even the floors are filled and several boat loads, are anchored at our mooring, begging for treatment. We never close our doors even in summer, nor Chinese New Year.

In May we celebrated the fifteenth anniversary of the beginning of Dr. Wilkinson's work in the hospital. It was a grand affair. There were seventy-seven guests for supper, then musicians and magicians, fire works and other entertainments for making it a memorable occasion. To crown it all, the long looked for electric lights were turned on greatly to the surprise and delight of the company. The first graduate Dr. Gao read a paper on the history of Dr. Wilkinson's connection with the work, it was certainly eulogistic; it is touching to see how his students love and honor him. He deserves it, after all these years of labor and discouragement. It is usual for strangers, when entering the front gate to exclaim, "How beautiful!" A young man from the Episcopal mission said, "I would give a thousand dollars if our lawn was as lovely." We have tried to plant trees, flowers and grass where they would show to the best advantage. Mrs. Wilkinson, on

MEDICAL AND SURGICAL WARD FOR MEN, BLAKE HOSPITAL.

her way to Montreat, passing through Biltmore, remarked how much it resembled the E. B. H. grounds, which was a surprise to

PHYSICIAN'S RESIDENCE.

many, who do not associate China with anything civilized. Yesterday there was an interesting marriage in the church. The Chinese are beginning to honor our church rites and consider them binding. We have many schools in the country representing 170 pupils. Dr. Davis writes that he is opening two new day schools in the country where the widow offered her large house for a school, preaching hall and a dispensary. He also has charge of Miss Sloan's school while she is absent on furlough. Miss Fleming has more pupils than her forty beds can accommodate. The purchase of the Mohammedan temple, which is now being used for the enlargement of the school, as the home of the "George C. Smiths Girls Home" is a valuable addition; the work on the new building is well under way, the walls being laid to the first floor. Applications are coming in every day for trained nurses, or students applying for positions in our training school for nurses. The yearly report shows a remarkable work done at the "Blake Hospital."

Soochow, China.

THE CHRISTMAS TIME IN JAPAN

REV. H. H. MUNROE
Kochi

[It is long past the Christmas time, but this letter, written by Mr. Munroe at the approaching Christmas-tide, will be read with much interest. We get a glimpse of the longing hearts of the missionaries at the time we are observing our anniversaries, especially the happy Christmas time. Mr. Munroe tells of how the Japanese people feel toward Christmas. Think of a people without Christmas!—H. F. W.]

AS the Christmas-tide draws near we find our hearts going out to you and the other good friends in the homeland. A merry, blessed Christmas to you all! It is good to know that you are thinking of us, too, and that you will be praying for us at this time. Often our hearts grow cold and we are almost appalled by the contact with this lifeless world. It is a great reinforcement to know that we are loved at home. Often, like our Master, we are not loved, but hated; and though our lot is not to be hounded from place to place as He was, neither are our hearts so abidingly strong as His; many times we would faint, utterly, if we could not, like Him, find comfort in some trustful Mary or faithful Lazarus. At the Christmas-tide especially our hearts often ache because of the glad memories that come thronging in upon us of yuletide in other days. Can you imagine what it is to spend Christmas in a land where there is no Christ—no Christmas? Even the churches here, and the Christians, have as yet no proper idea as to the celebration of the day. But many of us in our homes, with the children that God has given us, forget all this, and grow young again in thinking and in singing with the children of "The Holy Child of Bethlehem." And some of us in our Sunday schools are seeing the Christ joy light up their little heathen faces even in this land without Christmas. Year by year that light is spreading. Farther and farther the Christmas chimes ring out among the people, and something in the story strikes a chord that vibrates in many a lightless life. Year by year the chorus grows, and soon—how soon nor you, nor I may say—a mighty Christ-

mas anthem, swelling from myriad hearts shall praise Him that is born King of the Jews and Savior of men. And so we are glad in listening for His coming praise, in watching for His growing light! And we can work for this with glad hearts, knowing that you in the Christ-lit land are loving us. God bless you all! And may He, through His grace, use you in telling yet many others in the Christless lands of the Christmas light.

LETTER FROM TAICHOW, CHINA

REV. C. N. CALDWELL

I CANNOT remember whether I told you in my last letter about the meetings that we have been holding in our chapel here, however it will bear repeating. I had before the beginning of the year been very much discouraged at the small attendance in the chapel in the afternoons when we preached to the people, so in desperation we decided to give up the afternoon meetings and hold them at night, hoping to get our neighbors to come in more regularly. I am truly glad to say that from the very first it was a great success, as the chapel was comfortably filled the first night, and the meetings grew till there were great crowds filling every available space even sitting on the pulpit platform and filling the ailes. I usually went down into the chapel at 6:30 and had evening prayers, and then at 7 played the phonograph while the crowd was in process of gathering. After playing for half an hour I had the children all go out so as to give room to the grown ups, who filled the house every night as I said above. Then Mr. Tang and myself would preach for two hours or more to as good an audience as I have ever seen, we would finally have to turn out the lights to get the people to go home. These meetings were kept up

SOME OF THE STARVING REFUGEES IN THE FAMINE REFUGE AT HWAIANFU, CHINA.
The children have just been given a plentiful meal of condensed milk.

for two months till I was compelled to heed the call from the famine region to go to their aid, but Mr. Tang continued the meetings till he, too, had to go and help buy grain for the starving people. I have been at that work now for two months and will go up again tomorrow to finish up the work I have been doing. I will not take up the time to tell you about the awful conditions up there where hundreds are dying daily from starvation, that we cannot help for the lack both of money and men. We are feeding though some hundreds of thousands and many of them are working in the digging of ditches and

ONE OF THE FIVE BUILDINGS—OLD TEMPLES—NOW USED AS A FAMINE REFUGE FOR STARVING PEOPLE AT HWAIANFU, CHINA.
At present almost 1,300 people are being helped in this Refuge, and many hundreds of lives will be saved.

canals and mending the broken places in the dykes, hoping thereby to prevent the recurrence of the famine this next year. I have seen children buried alive and many other horrible things to say nothing of the many who we see die before our eyes each day. There are many corpses each day floating down the canal and the suffering of all the people is intense. I pray God that I may never have to go through another famine, this one is my third in the last six years. I am sorry to say that my cook, who was a fine boy and one whom I hoped to have taken in the church this spring, died of smallpox up in Tsing Kiang Pu where he had gone to assist me in the famine work. I am sure he is in the Father's Home now, but it is sad to again have to give up a Christian just as he was ready to come into the church. I cannot understand why as soon as one becomes a Christian here he dies, all our members and real inquirers have died, God has some lesson of faith to teach us no doubt, and I trust we will learn the lesson He means to teach us. As soon as I return from the north in about a month more I will again begin those meetings and I hope we are to see some good results from them. I feel sure that we will do so as I have never in all my life in China seen such attention as was given to our preaching night after night the same ones came, and as I said, sat quietly and eagerly as it appeared listened for the two and more hours and often saying to go on they were not tired, and some times even applauded the preaching, a most remarkable thing for these conservative Chinese. We still are needing that doctor and the second evangelist, and we urge you all to pray and work for us till

these great needs are supplied. I want to tell you about a case I heard about up north seen by one of our men. It was the death of a young boy starved to death. Just as he was dying he stuffed himself with ashes and mud, as his mother said it was not good to go into the next world with an empty stomach lest he be cast into the evil place and not get into heaven. Is not this a commentary on this false religion. Oh, that God's people would all get busy in prayer and in self-sacrifice in order that these starving souls might have the bread of life so as to rid them of these false hopes, and send them into the next world prepared to meet God.

April, 1912.

SOME FIRST IMPRESSIONS OF LUEBO, CONGO

REV. ROBT. D. BEDINGER

WHEN the Queen of Sheba had tested to her heart's perfect satisfaction the wisdom of King Solomon and had seen the splendor and glory of his kingdom, she was completely overcome, and in words that fitly expressed her surprise and wonder, exclaimed, "It was a true report that I heard in mine own land of thy acts and of thy wisdom * * * And, behold, the half was not told me." It is some such feeling that possesses me after one month's residence at Luebo. Often, during the long weeks of travel, recalling the many descriptions read and heard concerning the great work here, I tried to picture what it all would be like and what would be my first impressions. I remember how, on several occasions when the imagination seemed to be running riot, I placed restraint upon it, fearing lest the actual would not measure up to the imaginary, and that thereby I would suffer a keen disappointment. But, when "I came and mine eyes had seen it," I found that the picture had not been overdrawn, and with none of the exaggeration of an enthusiast, I believe that I can truthfully write, "And, behold, the half was not told me!" I dare not even hope to so paint "the other half" that you may receive any thing like an adequate idea of it. One must be here to see and to feel it for himself. Further, although what follows may seem to some like a "twice-told tale," yet it is hoped that, written from the viewpoint of a newcomer, these facts may take new meaning and new interest for those who have been denied the privilege of coming to this land of promise and of golden opportunities.

First of all one is greatly impressed with the delightful climate. Nay, more, greatly surprised. After spending nearly a month at Leopoldville, where the sun beats down unmercifully upon you and the heat is, at times, almost unendurable, and where you eagerly seek the protection of your mosquito bar as soon as possible after darkness has settled, it is a genuine delight to be in this place where, by day and by night, the cool, refreshing breezes fan the cheek, and where, when the hour arrives to take the well earned rest, you may lie down in peace upon your bed without a fear of being disturbed by the song of the mosquito, or otherwise made to feel more tellingly his presence. Strange as it may appear, this being the rainy season, is the hottest part of the year. Others tell me that the dry season is by far the more pleasant of the two. Often you feel the need of an overcoat, still a fire is unnecessary. The change in temperature between the lower Congo and this immediate section may be compared to the change from the oppressive heat of a large city to the cool, refreshing air of a summer mountain resort.

Then one is specially impressed with the cordial good will and mutual love which exists between missionary and native. It is to be expected that the missionary will always show himself a friend. He must win the untutored child of the forest through love. But it is not in every heathen land that the "foreigner" (that is, the missionary, for this is not true of foreigners in general) is received as universally and as enthusiastically as here. If you take a walk through some of the neighboring villages, you are soon surrounded by a crowd of boys, girls and men, who come

running from every direction, sometimes falling over each other in their haste, to shake your hand and salute you with the familiar greeting, "Muoyo webe, Mukelenge," which means "Life to you, Chief." This indication of love and confidence is, in the words of a colleague, "but a drop in the bucket to that of those living in the villages of the interior." The coming of the missionary is heralded far and wide and for days ahead the crowds collect to await his arrival. A few days ago Dr. Morrison took me across the river to pay my respects to the state officials. As we climbed the hill we met the representative of the great king, Lukenge, who literally fell out of his hammock in his haste to greet us. In parting he addressed this remark to me, "I hope that you will grow to have a heart like Kuonyi Nxila's" (Dr. Morrison's native name). A few steps farther on we met a woman carrying a babe of about ten months' age. Kuonyi Nxila had a kind word for her and petted the little one. The child did not exhibit the least fear, but smiled, whereat the proud mother exclaimed, "How strange! When the company men (that is, the traders) come near her, she cries." Returning after darkness had set in, we passed several small huts. Dr. Morrison cried out a number of times, "Muoyo, Muoyo," but there was no immediate response. Suddenly there was a great commotion and several boys came rushing through the darkness, crying, "Oh, is that you Kuonyi Nxila? We thought at first that you were the state people." It is not strange nor surprising that the native should thus love and esteem the missionary; that he, who has sat for years under the shadow of a great darkness, should feel his heart warming towards the one who has been the means of leading him to the light. But to some (we hope there are not many such) in the home land it is simply marvelous, beyond comprehension, how the missionary can love the native African, how he can enter into his life with that intimacy and familiarity without which his work will be fruitless. How does the missionary learn to love the Chinaman? the Indian? the Korean? The answer is simple: "The love of Christ constraineth us." Somehow it is not hard to love this man out here. Your heart's affection goes out to him and you find yourself treating him with a familiarity that does not breed contempt. Moreover, the native seems to know intuitively that there are certain liberties which he cannot take with the missionary from the Southern States. I have been told on good authority that this is not true in regard to other foreigners. Surely that man who has grown up in the midst of this race at home and who understands every phase of his character, is the best adapted to direct and fashion his life in the jungles of his native land. For this reason, the contention seems a strong one, that, of the Christian nations, ours is the one to take this great suffering continent for our Lord and His Christ. Ah, what a unique opportunity lies within the hand of our own beloved Zion! But it is slipping, fast slipping away. Let her arise in the strength and power of her risen Lord and stem the ebbing tide ere it be too late.

I have been particularly impressed with the cordial feeling and good fellowship existing among the missionaries themselves. It is a mystery to some in the home land how the two races, the white and the black, can work together without friction. It is not a mystery here. Redeemed by the same Savior, filled with the same Spirit, animated with a common purpose, we stand shoulder to shoulder fighting a common enemy, without a discordant note to mar the usefulness of our lives. Any prejudice which may exist between the races at home seems to vanish here like mist before the rising sun. We are at one, the prime requisite of successful co-operation in any undertaking.

Again, one is deeply impressed with the spiritual tone of the station. It is an inspiration to come in contact with the trusting child-like faith of the missionary, who, in spite of great odds and heavy responsibilities, working at breakneck speed, goes at the daily routine tasks with a smile on his face and is confident that "there is no restraint to the Lord to save by many or by few." It is even more inspiring to see the evidences of a renewed heart in the lives of the native Christian, as are shown by the regular attendance upon daily di-

LEAVING PANTOPS FOR SCHOOL. MISS FEARING IN THE REAR.
Luebo, Africa.

vine worship, by the quiet, earnest attention afforded, and by the desire to learn more of Him, "Whom to know aright is life eternal." The 6 o'clock prayer meeting is attended by several hundreds. A few mornings since the leader asked those who had prayed before coming to the service to hold up the hand. As far as could be seen every hand went up, save those of the smallest children. While Bishop Lambuth was here, he and Dr. Pritchard made an estimate of the number of those observing "the morning watch." They estimated that there must be, throughout the numerous villages within our touch, fully twenty thousand people praying to Jehovah each morning. Of course this means that there are many thousands not having yet confessed Christ, who join in praising Him. Undoubtedly many of these are true children of God, who are only awaiting the coming of the missionary to openly confess their faith in Christ. Alas, that there should be no one to send to them! The boys go about their chores whistling the sacred tunes, while the girls in "The Pantops Home" perform their duties with songs on their lips. I shall never forget my first Sunday here. Ah, how quiet, peaceful, restful it was! What a contrast to the noise, rush and bustle of London, or, the wholesale desecration of the day in Paris! At dusk there occurred what was to me one of the most remarkable things I had ever heard. As I was leaving my room I heard the girls in Miss Fearing's "fence" begin to sing, "All Hail the Power of Jesus' Name." As if in answer to the invitation a village to the right started, "Rock of Ages Cleft for Me." Then one village after another joined in the melody of praise until it seemed that the entire hillside had burst forth in glad songs of rejoicing and thanksgiving. This occurs every Sunday and Wednesday evenings. Later as I lay me down to sleep the songs were still ringing in my ears, and as the gentle showers began to patter on the thatch-roof overhead, I could only think of the "Showers of blessings" that had come into the once thirsty parched lives of these redeemed souls.

Lastly, one is impressed with the distressing needs. Two Sundays ago twenty-

seven converts, averaging twenty-two years in age, were admitted to church membership. It was an inspiring sight to see these erstwhile savages standing up before more than a thousand of their fellows (nearly all Christians) to confess their faith in Christ. Afterwards the preacher of the morning remarked to me "These people are literally 'as sheep without a shepherd.'" Of all the things we are compelled to neglect the saddest and most regrettable is the pastoral work. We need two men here at Luebo who will give their entire time to the following up of the converts, praying with and instructing them in their homes. But our force is too small to keep the machinery going properly." The following Sunday we crossed the river to hold services for those of our people who cannot attend here. Here the Catholics have a station with a yearly endowment from the State of $12,000. The soldiers of the post, while in training, are under strong and distinctly Catholic influences. One of them came to our services. He is a native of one of the upper Congo tribes and a member of a Protestant mission. He was employed as a teacher when conscripted by the State. He told us that the authorities had told him that he must attend the Catholic service, whereupon he had replied, "I am not a Catholic, I am a protestant. You may send me to Lusambo (to prison), but I will not attend your services." The people prefer our teaching, but are being drawn, however unwillingly, into the grasp of the Catholics. Said Dr. Morrison, "The only possible way to save the situation is to place there immediately a missionary, who shall give his entire time to preaching and visiting."

Our hearts are greatly cheered by the news that our force is soon to be increased to fifty. It is earnestly hoped that among the very first to come there will be two men for the pastoral work on this side of the river, one for similar work on the other side a printer, an industrial man, another physician and a captain for the *Lapsley* to relieve Mr. Scott, whose furlough will soon be due. May it not be that some who read these lines will respond to the call, "Here am I, send me." And, what is of equal importance, may not others give liberally towards the sending of these brethren? Oh, if you could only realize the joy and pleasure of service here, you would not be content with sending another, but you yourself would come—and quickly!

A LETTER FROM IBANCHE

REV. A. L. EDMISTON

AFTER leaving America August 19, 1911, we had a most pleasant and interesting voyage all the way and safely reached Luebo November 18, where the missionaries and a great multitude of people met us. As we neared the shore we could hear them singing, "Onward, Christian Soldiers," then those on the boat took up the refrain. There is always a real hallelujah time whenever the Lapsley arrives at Luebo.

After stopping at Luebo two days we came on to Ibanche, where we were most cordially received and welcomed by Mr. and Mrs. Sieg and all the people. The next morning at 6 o'clock we began work and have been hard at it ever since. We are now all alone at this station, Mr. and Mrs. Sieg having gone home on their regular furlough. You can imagine how busy we are. Of course a part of the work necessarily must be left undone, but we are keeping up the catechism classes, the school, church work, the Sunday school and the medical work. At the present time we have a great many sick people near the station. Among them are patients with sleeping sickness who, being slaves, have been forsaken and driven away by their owners. Naturally they come to the mission for refuge. For these we have a small lazaretto isolated from the other people. We send to them food and water and look after them in general. They are most pitiable cases, being in the last stage of this dreaded disease. Their bodies are wasted, their minds impaired and they sleep most of the time. Nothing can be done for

them now other than to make their last days as comfortable as possible. There is great need of a physician at each of the stations.

Our church work as a whole is very encouraging. The Sabbath and mid-week services are largely attended. The average congregation varies from six hundred to a thousand people at each service. Our catechism classes are also large and well attended. During this month twenty-nine were received into the church and baptized on confession of their faith in Christ. Nine others who had backslidden came back asking to be received among the Lord's people again. We are rejoicing that, during April, 1912, our church at Ibanche was organized. The ordination services were beautiful and made a great impression on the people. We have now two deacons and three elders. Dr. Morrison and Mr. Bedinger were here at the time and helped greatly in the ordination services. We prayerfully hope that this change may mean a more effectual work here at Ibanche.

The Bakuba people seem to be opening their hearts to the work we are trying to do for them here at Ibanche. They attend regularly the Sunday morning services in large numbers. We have forty-two of their boys and girls here in the Home whom they themselves brought, asking that they be taught in the school and in the Word of God. A number of the boys who were there years ago are now working for us as regular workmen that they may receive further Christian training. Many of the villages are asking for teachers, but it is quite impossible for us to supply all the demands. Often the chief of a village will come himself, hoping that he will prevail with the missionaries in getting them to send a teacher. It is always sad to see them go away disappointed. We have teachers at seven different villages. There are a number of young men in training for the work. Yesterday two men from the king's village came asking for first readers to take back to their village to teach their own children. When we asked how they were going to teach when they knew nothing themselves: "Oh," they said, "there are others there who can teach them." Then we remembered that there were several boys and girls there who had spent four or five years in the mission home here at Ibanche.

King Lukengu has visited the mission twice since we have been here. He seems quite friendly. He keeps busy helping the State to settle palavers and gather taxes. A State officer passed through here a few weeks ago with fifty soldiers on his way to the Pianga country to settle a fight between two great chiefs.

We have just received news from Luebo telling us of the arrival of the "Lapsley" from Leopoldville bringing fresh supplies of goods and a party of six missionaries. We feel so thankful to God for this great blessing. It did not come a day too soon, for we were not only almost out of missionaries, but also entirely out of supplies. "Man's extremity is God's opportunity." We who are out here can see the goodness of the Lord manifested in so many ways.

The mail also brings the pleasing news of the twenty-five young people who have volunteered for this mission. At this rate Africa will be redeemed. We are praying daily that they may be men and women filled with the spirit of God and that the time is not far off when they shall all be here in active service.

This letter leaves us both well and busy. We find great joy in this work, although we miss our little boy greatly.

THE BUDDHIST MONASTERY AT KWANGJU, KOREA

MRS. LOIS HAWKS SWINEHART

WE recently made the trip to an old, old Bhuddist monastery that stands on the mountain side about four miles from Kwangju. This is one of the historic monasteries of old Korea. The way led through a lovely valley, and then into the hills. Here we were met by dozens of young men and boys bearing on their backs the huge stacks of mountain grass that are used for fuel. Many times I had to turn my horse out of the path to avoid being thrown off, by these animated hay stacks. A clear brook came tumbling noisily down the ravine, and we followed its course. Immense rocks rose in front of us, all covered with amphelopsis bright with autumn colors, and mountain daisies outlined our path. At the head of the ravine we suddenly came upon the gateway to the temple. It is built in the characteristic fashion that has been so often pictured, with its huge tiled roof, artistically extending far beyond the supporting pillars. The temple itself was of the same architecture, save that its sides were enclosed with latticed doors, covered with heavy paper. A death-like stillness hung about the whole enclosure, and only a low cast Korean came to look at us as we wandered about the ancient grounds. There were a few priests in an adjacent building, but they did not come out to trouble us. We were perfectly welcome to go where we pleased and do as we pleased, apparently.

The main building contained an immense gold-leafed Bhudda, who sat in serene impotence, holding up the three fingers of the right hand, as we have seen hundreds of times in pictures. On either side of him were other gold-leafed Bhuddas, just like him, though smaller. They too, sat in imperturbable silence. On either side of the door were life-sized statues of rampant demons that menaced the intruder with horrid bulging eyes, swishing tails and pronged pitch-forks. They were decorated with all the colors on a dye card, and were well calculated to make the Korean blood run cold. Hundreds of lesser devils ornamented the other parts of the room, and I examined several of them particularly to find what their composition might be. I found they were made of a fine clay, and some were cleverly covered with linen before being painted. But the greatest sight of all was a cloud of images (500 it is said) sitting in regular tiers in the rear of the great Bhudda. They are not idols, properly speaking, but represent Bhudda's disciples or followers from all nations. And really when we examined them closely it was surprising to see what likeness they bore to the different races of Oriental people. No two were alike, and the expressions upon their faces were all different. They were sitting there when Columbus discovered us, and thousands and thousands of poor mortals have climbed that steep, rocky road just to kiss the skirt of those graven images—and all for what!

"Eyes have they, but they see not; ears have they, but they hear not."

If I were not a missionary I should be terribly depressed at the sight of this heathendom and human misery. But the thought that I am doing all I can to bring light to these darkened minds helps me endure these sights.

We stopped to trace the paintings upon the inside of the old gate, and it was growing dark as we mounted our horses and rode down the canon. But our horses were sure-footed, and Korean sights seen through the gloaming did not frighten them, and we rode into the compound upon the hill without an adventure.

How I wish I had the power to make you see things out here as we see them. Our missionary meetings would be attended as never before, and missionary work would flourish in a way unheard of. Oh, train your boys and girls up for this greatest work in the world, and pray the Lord of the harvest that he will send many into His vineyard.

A PICNIC IN KOREA

EMILY ANDERSON WINN
Chunju, Korea

HOW I wish all the little children way over in our Southland could have enjoyed with me my first picnic in Korea! At least that all the little girls could have been with us, for it would have been highly improper for the boys to have gone, which just shows how new I am in this strange land where boys and girls don't play together and men and women cannot sit together in church or else I would never have suggested such a thing for this picnic Miss Buckland gave to the school girls of Chunju, April 19th. We had been invited several weeks before, and Ella and Carey Reynolds and Marian Daniel, little missionary girls whom I hope you all know about, had such a good time planning for it, not to mention the school girls themselves who spent many afternoons practicing their "stunts." The afternoon before in spite of heavy clouds, Ella and I had a busy time making candy and cakes, and then just about dark a heavy rain came with lightning and thunder, and such anxious little hearts all aroused for fear we couldn't go!

But Friday morning broke bright and clear, mountains and valleys were just flooded with sunshine, the air was fresh and crisp—just the most ideal day we could have had. So off we started some of us Americans in chairs carried by coolies, some on horseback, while the Koreans, used to walking and not minding the Eastern sun, followed in a long, happy procession dressed in many bright colors. For some distance we went over the big road to Sommi, all through the city people coming out of the little straw thatched homes to see what all this was about—to where the scholars from the primary school met us, and then cutting across the rice fields we came to pine woods, through which we rode quite a distance, the pines arching overhead and on both sides the brown pine carpet was bright with purple azalea and little wild violets which over here are many shades of blue and purple with a very soft fragrance. It was so beautiful there in the woods that Ella and Marion got out of their chairs and ran along the path, to the delight of their chair coolies.

The picnic was at the "King's Grove," a big grassy slope cleared out of the forest long ago. A big round mound far up the slope marks the old King's resting place, while quite a little distance down below is a temple-like building in the center of which stands his monument, and still another building which is really just a small enclosed garden, is the place where many thousands have gone to offer sacrifice to this old monarch's spirit.

After the long journey in the sun the girls threw themselves on the grass to rest, but it was not many minutes before we saw many groups playing "peas porridge hot, peas porridge cold," and then when

AN EASTER EGG HUNT AT THE HOME OF MRS. DANIEL, CHUNJU, KOREA.
From left to right: Nelson and Frank Daniel, Carey and Ella Reynolds and Marian Daniel.

CHUNJU SCHOOL GIRLS AND TEACHERS ON THE WAY TO A PICNIC.

they were thoroughly rested, off they ran into the woods laughing and talking just like a crowd of American girls for all the world, and came back with their arms full of azaleas. Some of the girls put little sprays of it in their dark hair and I do wish you could have seen them—Korean girls are by far the prettiest girls ever seen in this part of the world.

The picnic dinner was spread in the woods and though perhaps you wouldn't have enjoyed it, those girls did, and Ella, who likes Korean food and who is always begging her mother to let her eat some, says they had a "perfectly lovely dinner with the loveliest little cakes," and I'm sure she knows.

The best part of the picnic, however, was after dinner when the games were played. But before they started their games, the girls sat down on the grass while Elder E. led them in singing several hymns, then they all bowed their heads over on the grass while he offered a prayer to the true God thanking Him for all the Gospel of Jesus means to them, and for all the home joys and pleasure He gives. This elder's daughter is a teacher in the school and as we saw her standing by her father and the loving, proud way in which he looked at her, we remembered that still in many thousands of homes a little girl is a thing to be sold and abused whose life is pitifully sad. We thanked the heavenly Father for all the glad tidings mean to these people who have accepted Jesus as their Savior.

After this, and much talking and discussing, the games began. First was the arithmetic contest. About ten little girls from the primary school lined up on one side of the open grassy space and when their teacher blew the whistle, away they ran to the other side when each found a problem in arithmetic written out on a piece of paper, and flopped down on the grass where they stayed for a minute or two looking like little bundles of clothes, while they worked their problems. The first three girls reaching the home base with a correctly worked problem getting the prizes. I can't tell you about all the games they played; they had a jumping contest, a fishing contest in which they tried to see which girl could pick up a very slimy, slippery fish and get back home with it first; a thread and needle contest, and many others of that kind. But the two games I think you would have enjoyed seeing most were two the little primary scholars played. They lined up in two companies, a flag was given to the first in each company, who ran with it across the green around a big flag at the other end dropped their flags when half way home, went through a big hoop picked up another flag lying on the ground and ran home handing their flag to the next in line who did the same round and so on down the line—the side getting through first winning the game.

And the very prettiest was a game something like basket-ball. In the middle of the green they put a tall bamboo pole with a straw basket hung from the end, and all around on the ground red and white paper balls were thrown. Then at the same home base the little tots again lined up in two companies, and when the teacher blew her whistle, they flew over the grass to the pole, each picked up a handful of little

balls from the grass and for many minutes we saw the prettiest picture—the group of little folks dressed in many brilliant colors, all laughing and chatting, tossing the red and white balls up toward the basket which they seemed not to want to go in, but finally the last ball was dropped in amid much cheering and clapping of hands.

The prizes were tablets, and big rolls of paper, and nice lead pencils which are all things of great value to the school children out here. It was pretty late when we started home, going back by the Lotus Pond—a beautiful lake of quiet waters with the blue mountains all around—and it was almost dark when we got home. We all agreed that the picnic was a great success and, though there were many tired children all through the village, there were many happy little hearts, and I think we could all truly say as so many of them told us, catching their long skirts and curtesying in their graceful way "Onal Chami pow assimnaita." "I today have seen much good time."

BOOKS AND MAGAZINES

"The Black Bearded Barbarian," the life of George Leslie Mackay, of Formosa, by Marian Keith, is a new book issued by the Missionary Education Movement of New York city. Dr. Mackay has been called "the busiest man in all China." Of this busy life Marian Keith has written in a most interesting way. Chapter One tells of the boyhood life of Mackay. The second begins with the sailing of the steamer from America for Hangchow. On deck is a young man, George Mackay, who, as a missionary of the Presbyterian Church of Canada, is sailing for China. The chapter is appropriately entitled "A Voyage of Discovery." The third chapter gives the story of the examination of the territory, Formosa. which is to be his future field. The succeeding chapters are entitled and describe their contents as follows: "Beginning the Siege," "Soldiers Two," "The Great Kai Bok-Su," "Besieging Head-hunters,' "Cities Captured and Forts Built," "Other Conquests," "Re-enforcements," "Unexpected Bombardments," "Triumphal March," and "The Land Occupied." The book contains a number of excellent illustrations. We heartily commend this book. It will be read with interest and studied with profit. It may be ordered of any missionary committee of publication board.

"The Chinese Revolution," by Arthur Judson Brown. Student Volunteer Movement, New York. 75c net.

This recent volume by Dr. Brown finds an appropriate place in missionary literature of the day. The titles of the chapters show the scope of the book. They are as follows: Outbreak and Background of the Revolution; The Transformation Wrought by Steam and Commerce; Diplomatic Relations and Growth of Political Unrest; Intellectual Awakening and Educational Progress; Quickening and Constructive Influence of Christianity; Constitutional Development and Social Reforms; Leaders of the New China; The Future of the Republic.

We commend the book with all heartiness. In information, style of authorship, freedom of treatment of the various topics considered, this book, the latest publication on China, is unexcelled. There is nothing in print which will give the reader so concise and timely an account of what all intelligent people want to know about the Chinese Revolution.

"South American Problems." By Robert E. Speer. Student Volunteer Movement, New York. 75 cents.

We are greatly pleased that we have such a book as Mr. Speer has written on "South American Problems." The account of the discovery, conquest and settlement of the continent is given in delightful fashion. There is a wealth of information regarding the development of the continent, and emphasis laid upon the fact that the backwardness of certain republics is due to the dominance of the Roman Catholic Church. With telling effect four direct questions are asked and answered in the concluding pages of the book, viz.: Are Protestant Missions in South America Warranted? Can such missions avoid Roman opposition? If not, should they be continued? How may they secure adequate recognition and support? In view of the relationship extended by the opening of the Panama Canal North America students will, after a study of Mr. Speer's book, dedicate themselves to the inspiring task of making purely Christian the republics in which the Latin race is being reborn.

FOREIGN MISSION PROGRAM FOR AUGUST, 1912

ARRANGED BY MISS MARGARET McNEILLY

SENIOR.

Topic—Medical Missions.

Hymn—"The Great Physician."
Scripture Reading—Luke 8: 40-56.
Prayer.
Hymn—"All Hail the Power of Jesus' Name."
Reading—"What Christ Said."
Topical—"The Need in Non-Christian Lands."
Message from Dr. L. S. Morgan.
"Recent News of Our Medical Work."
Prayer.
Minutes.
Roll Call—Answer with a verse of Scripture on healing.
Business.
Close with the 19th Psalm read in concert.

Suggestions.

It will be instructive to have charts drawn on the blackboard to show the need of physicians in the non-Christian world. Draw two squares of equal size; let one be black, the other white. Above the black one write one physician to every 2,500,000 souls in non-Christian lands; above the white write 4,000 physicians to every 2,500,000 souls in the United States.

For the topic, "Recent News of Medical Work," let the leader appoint several members of the society to look up these items. The latest information is in the Annual Report, published separately from The Survey. This will be sent free on application. Use the latest issue of The Survey also.

Make special prayer for more physicians to volunteer for the work. Also that the money be forthcoming to send them.

JUNIOR.

Topic—Medical Missions.

Song—Selected.
Scripture Reading—Acts 3: 1-12.
Prayer.
Song—"Jesus Wants Me for a Sunbeam."
Roll Call—Answer with a Bible verse on healing.
Minutes.
Business.
Recitation—"All That You Can."
Questions—

1. Why do we have medical missions in non-Christian lands?
2. What was one of the things that Christ was sent into the world to do?
3. How do the heathen doctors treat their patients?
4. Who do the heathen think makes people sick?
5. What is necessary for these doctors to learn before they can practice?
6. How many doctors have we in our fields?
7. Is the need greater in non-Christian lands than at home?
8. What is the name of our oldest hospital and where is it located?
9. What has recently been added to this hospital?
10. For what are our missionaries asking.

Reading—Message from Mrs. L. S. Morgan, M. D.
Story—"More About the Happiest Girl in Korea."
Exercise—The Missionary Boquet.
Close with 1st Psalm recited in concert.

Suggestions.

It is hard for children to pray aloud their own prayers, so I would suggest that the leader ask that they bring a Bible verse, "Asking for healing," and reads as a sentence prayer. Let the children find the verses themselves. Make them feel responsible for this part of the worship.

In the "Missionary Boquet," if fresh flowers cannot be obtained, let the children make paper flowers and use them. Should the band be especially interested in a particular mission field, the name of that field, and a missionary from that field should be used.

Strive to have the program really mean something to the children; not merely an entertainment.

FOREIGN MISSION TREASURER'S REPORT

RECEIPTS FOR JUNE, 1912.

Specials.

Children's Day	$ 4,859.69	
Other Specials	4,565.28	
		$ 9,424.97

Regular.

Debt Fund	908.48	
Current Funds	25,791.49	
		26,699.97
Total Receipts June, 1912		36,124.94
Receipts for June 1911		31,315.67
Gain for June, 1912		4,809.27

Bank Balances.

Special Account Credit in Bank	12,969.86
Regular Account Overdraft	3,211.56

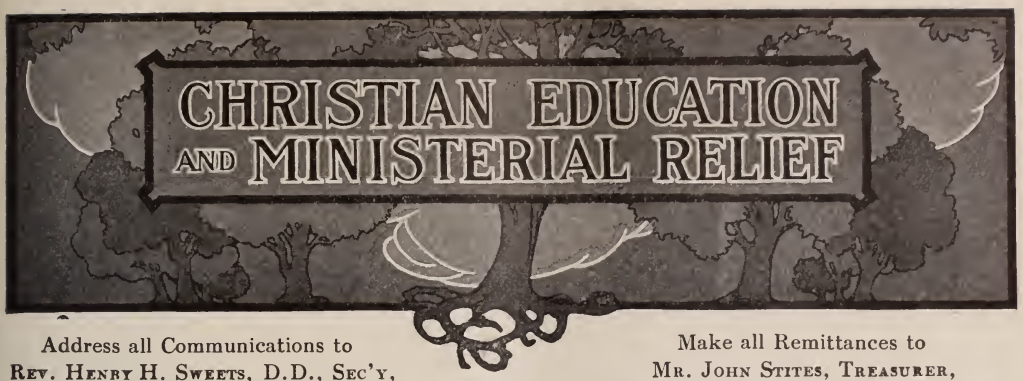
Liabilities.

Due Missions	36,399.13	
Bills Payable—Borrowed money	77,652.00	
Bills Payable—Accepted drafts of Mission Treasurers	12,526.73	
Funds on Deposit	2,400.00	
Overdraft in Bank	3,211.56	
		132,189.42
Less Advance Payments to Missions		444.18
Net Liabilities, July 1, 1912		$131.745.24
Total Receipts to July 1st from Children's Day		$ 5,797.71

Respectfully submitted,

W. H. RAYMOND, *Treasurer.*

Nashville, Tennessee, July 9, 1912.



Address all Communications to
Rev. Henry H. Sweets, D.D., Sec'y,
122 Fourth Ave., Louisville, Ky.

Make all Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky

THE GENERAL ASSEMBLY, AND THE HOME AND SCHOOL

As is doubtless known to all the readers of The Missionary Survey, the General Assembly of 1911 was requested by the Executive Committee to outline a definite policy for the conduct of this institution. The whole matter was referred by the Louisville Assembly to an Ad Interim Committee consisting of five of the ablest and most sympathetic ministers and elders in our church. During the year they made a most systematic and careful study of the whole situation. Their report to the General Assembly was adopted with scarcely any change. It may be found in the June issue of The Missionary Survey.

At the meeting of the Executive Committee held on June 18, the whole matter was carefully gone over and the following paper was unanimously adopted:

"It is the judgment of the Committee that in the matter of affording aid to widows resident at Fredericksburg a liberal policy shall be pursued, by which aid shall be continued for the current ecclesiastical year ending March 31, 1913, at the present rate enjoyed by them when actually needed; and that they be urged to adjust themselves as speedily as possible to the plan adopted by the Assembly as set forth in the following resolution:

'That the policy of the Church shall henceforth be to give equal aid to widows and families of deceased ministers when in need of financial assistance, irrespective of place of residence or agency through which help of the church is extended. The aid in every case being so far as the church can give it, in proportion to actual need.'

"For the scholastic year 1912-13 the Committee agrees to pay for such children now in the Home and School who are, in the judgment of the Executive Committee qualified and willing to avail themselves of the privileges of the Collegiate, Preparatory and Primary Departments of Fredericksburg College at the rate which prevailed for the session 1908-9.

"The above resolution is not to be understood as committing the General Assembly to a policy, but is adopted by the Committee to afford relief in the present emergency and to carry out the Assembly's policy in as just and sympathetic a spirit as possible."

The offer of the college property was formally made to the Fredericksburg management, which was accepted by Dr. J. N. Barney and Mr. J. W. Adams.

By means of this readjustment the children will have the advantage of the same primary, preparatory and college. In the future the church will pay only the tuition of the children of our deceased ministers who are entered in these departments. The main part of the expense will be borne by the citizens of Fredericksburg and the community.

The Executive Committee feels that the church should deal most generously and sympathetically with the widows who have been brought to Fredericksburg. The vote

of the General Assembly clearly demonstrated the fact that it is not the desire of the church that the widows be encouraged to group themselves in one locality. Better facilities for securing employment for themselves and for their growing children can be had when they are in different localities.

We are planning to pitch this work upon the most economical basis consistent with efficiency. We earnestly appeal upon this ground for the sympathy and the help of all of our people.

We now owe $10,940.00 on the purchase price of January 1, 1910, on the college buildings and grounds. In addition to this about $3,500.00 is due on notes at bank and scattering accounts. We earnestly trust that the churches, Sunday schools and societies will speedily come to our assistance and that all of these obligations may soon be met.

All funds should be remitted to Mr. John Stites, treasurer, Fifth and Market Streets, Louisville, Ky.

SUPERANNUATED IN B. C. 1000

The title to Psalm 71, as it appears in the American Revision reads, "Prayer of an old man for deliverance."

The Psalm photographs the hopes and fears, the faith and prayers of a veteran preacher. The tone is plaintive, yet trustful; but the Psalm ends in gladness, and expresses in mingled prayers and thanksgiving the pathetic history of blended joy and sorrow throughout an anxious, patient and finally triumphant life:

"In thee, O Jehovah, do I take refuge;
Let me never be put to shame.
Deliver me in thy righteousness, and
rescue me:
Bow down thy ear unto me and save me.

"For thou art my hope, O Lord Jehovah:
Thou art my trust from my youth.
Cast me not off in my old age:
Forsake me not when my strength faileth."

He then becomes jealous for the good name of Jehovah, because the world was saying that God had been unfaithful to him.

"For Mine enemies speak concerning me,
Saying, 'God hath forsaken him.'"

So the old preacher gives his "experience."

"My mouth shall tell of righteousness,
And thy salvation all the day.
I will come with the mighty acts of the
Lord Jehovah,
I will make mention of thy righteousness,
even of thine only.

"O God, thou hast taught me from my
youth:
And hitherto have I declared thy wondrous
works.
Yea, even when I am old and gray-headed,
O God, forsake me not."

It was this psalm that inspired the hymn printed in the April MISSIONARY SURVEY, page 412:

"Forsake me not when I am old;
The daylight wanes, my work is done;
My feet draw near the streets of gold;
I wait the setting of the sun.

"Forsake thee not when thou are old?
Thy Father hears thy trustful prayer;
His arms of love shall thee enfold;
His hands thy table shall prepare."

The Village Clergyman.

Near yonder copse, where once the garden smiled,
And still where many a garden flower grows wild;
There, where a few torn shrubs the place disclose,
The village preacher's modest mansion rose.
A man he was to all the country dear,
And passing rich with forty pounds a year;
Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change his place;
Unpractised he to fawn, or seek for power,
By doctrines fashioned to the varying hour,
For other aims his heart had learned to prize,
More skilled to raise the wretched than to rise.
His house was known to all the vagrant train,
He chid their wanderings, but relieved their pain;
The long-remembered beggar was his guest,
Whose beard descending swept his aged breast;
The ruined spendthrift, now no longer proud,
Claimed kindred there, and had his claims allowed;
The broken soldier, kindly bade to stay,
Sat by his fire and talked the night away,
Wept o'er his wounds, or, tales of sorrow done,
Shouldered his crutch, and showed how fields were won.
Pleased with his guests, the good man learned to glow,
And quite forgot their vices in their woe;
Careless their merits or their faults to scan,
His pity gave ere charity began.
Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side.

—Oliver Goldsmith.

THE WIDOW'S MITE

Jesus sat over against the treasury (He still sits there, watching. All our giving is in His sight). And beheld (not critically or with fault-finding, but delighted) how the people cast money into the treasury. (They like it. Southern Presbyterians alone last year cast in $4,000,000.)

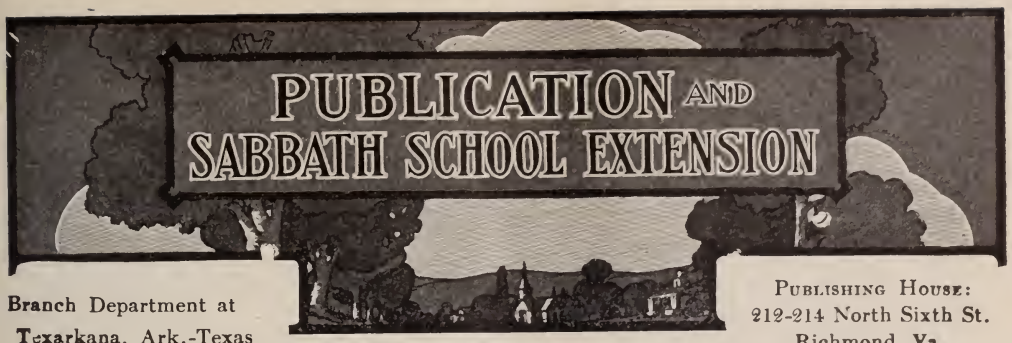
And many that were rich cast in much. (Thank God for consecrated wealth!) And there was a certain poor widow. (Nameless? Yes. But so were the "Rich." No discrimination.) And she threw in (just as the saints "Cast their crowns" before the throne. It's the same word. Oh, the *lordliness* of her giving! She gave like a spendthrift King!) Two mites. (Call it a tenth part of a cent and you exaggerate.)

And he called his disciples unto him. (It was too good to keep. He was afraid that they would not "catch on.") I say unto you that this poor widow hath cast in more than all. (Relatively? Yes. But *actually* "More than all." They *quit;* but she is still "throwing in.") For all they did cast in of their abundance ("superfluity"; "overflow." Try it. When the church reaches their standard of giving we will have millions of ministerial, educational and relief schools and colleges and all other needed work. Presbyterianism's "overflow" is reckoned by hundreds of millions.) But she of her want ("penury" contrasted "superfluity." God bless her. But the dictionary of *your* experience does not contain the word 'want.') Did cast in all that she had; all her living. (Every particle of money she had in the world.)

Two mites—one-half a mill. How small! But the collective voice of the ages cries, "Oh, woman, great is thy munificence!"

JUNE OFFERINGS

The following offerings were received during the month of June: Undesignated Fund, $1,257.93; Education for the Ministry, $564.13; Ministerial Relief, $939.53; Assembly's Home and School, $1,242.83; Schools and Colleges, $19.67. Total, $4,024.09. Total for June, 1911, $3,958.16. Increase over last year, $65.93. Endowment Fund of Ministerial Relief, June, 1912, $171.37; June, 1911, $271.86. Decrease $100.49. Schools and Colleges—Loan Fund, June, 1912, $200; June, 1911, $50. Increase, $150.



Branch Department at
Texarkana, Ark.-Texas

Publishing House:
212-214 North Sixth St.
Richmond, Va.

THE SUNDAY SCHOOL AND CHURCH EXTENSION

A Good Idea Outgrown.

THE Sunday-school was born of missionary zeal. Its first design and first work were made and performed in the interests of the poor, ignorant and children. To a great extent this idea still holds sway in Great Britain. But in America for a long time the main emphasis has been put on the educational and evangelistic element. These must remain, perhaps, always two of the great ideals for the Sunday-school. Recent years have brought into prominence the latent power of the school as a mighty power in Church extension. The very best modern opinion is that, without neglecting the familiar lines of work hitherto emphasized, we should use the extension power of the school with new urgency. Let us examine the power of the school to increase its own membership and that of the local church.

Is Increase Desirable?

The Minutes of our last General Assembly report that we have 232,845 communicants in 3,392 churches, which is an average membership of 86 to each church. In 1906, 2,698 of our churches reported that they had seatings for 898,087 persons, or an average of about 260 seatings to each church. There are very few of our churches that are ever full. It is evident that we here have need for increase in attendance. Add to this the fact that there are only an average of 86 members to each church, and the argument for increase becomes a loud and anxious cry.

Last year there were added to our Church 27,080 members, of whom 14,103 came by examination and 12,977 by certificate. A little calculation will show that it took about *twenty members of the Church to win one soul for Christ.* We can only hide our faces in confusion as we face this shameful condition. Who can doubt that there is an imperative need for an awakening here?

A conservative estimate claims that three-fourths of the present membership of the American churches came into the Church through the gateway of the Sunday-school. If this be true, then 219,633 of our present members came by this way. If even half came thus, and this is more nearly the percentage in our Church, then 146,422 of our present membership were introduced through the school. Here then is an agency, the Sunday-school, that has enormously productive power even when used at half or three-fourths of its real capacity. Can it be less than sinful not to use it for God' glory to bring people in?

Is Increase Possible?

Yes! A thousand times yes! The white population of the South is increasing very rapidly. This increase comes partly from foreign immigration, which is an open field for every side. It comes from natural increase also. When we come to study the sources of increase in any given locality we will not be long in

finding unreached material. The modern Sunday-school is now organized and is being equipped to reach people—all the people. For long years we have thought too exclusively in terms of "children," and in a notable way we have been reaching the children. We need to enlarge our thinking. Infancy is not beyond our reach. Early childhood is as rich a field as ever. Childhood is still answering our call and millions of children are in our schools. Youth lies before us open to our approach. Maturity is at best hearing our invitation, while even old age is here finding nourishment and inspiration. One of our greatest needs at present is to make a very careful survey of our resources, actual and possible. We are always in danger of concluding that we have done all we can, and that there are no other children to be reached. One of our largest and wealthiest churches is fast becoming a "down-town church." It has a membership of 794 and a Sunday-school enrollment of officers, teachers and members, 249; Cradle Roll, 12; Home Department, 222, making a total membership of 482. The pastor some time ago said that "about all the children of my church are in Sunday-school." Is this to be accepted as a sufficient reason for not making a most determined effort to go afield for new pupils.

Fortunately we are not without a very definite and effective method for finding exactly what resources are available. The House-to-House Canvass, when worked with efficiency, permits no one in any given community, big or little, to escape unknown and unsolicited. Information about the details of this work can be had free from Richmond. Such a canvass is sure to put into any superintendent's hands names, addresses and ages of a number of persons who prefer his church and of others who have no distinct church preference. Get hold of these names. Take the list and classify it carefully as to age. Get your teachers and workers together. Give the names and addresses of children below three years to your Cradle Roll superintendent, and hold her responsible and accountable for them. If you have not a Cradle Roll, why just wake up and organize one. Give the names of the children from three to six to your Beginners superintendent; of those between six and nine years to your Primary superintendent; of those between ten and twelve to your Junior superintendent; of those between thirteen and sixteen to your Intermediate superintendent; of those between seventeen and twenty to your Senior superintendent; of those over twenty years to your Adult superintendent. If your school is not so well organized as this, then make some detailed arrangement that suits your case, but *do the work.* It is too late to argue the question as to the efficiency of this plan; that is absolutely settled. A man would be very foolish to stop and argue about the efficiency of a disk harrow or of a telephone. The thing to do is to use them. Other methods of extension may be of use; but *this is the best.* Use it once; then twice, then thrice. Repeat it every year.

Observation shows that there are many of our ruling elders and deacons, and not a few pastors, who do not attend Sunday-school. Of course there may be providential reasons why some officers cannot come. But keep it before them. Urgency sometimes changes the character of a reason.

A Practical Goal.

At present there are 46,158 more members in our churches than pupils in our Sunday-schools. Why not bring up the Sunday-school enrollment till it shall at least equal the church membership? The average enrollment of our schools is ninety-nine pupils. We can raise the average if we will. It is simply a question of a workable plan and a willing mind. The plan is given above. Where is the mind to work? If we will only increase our Sunday-school enrollment by 18 per cent, the thing will be done. It is difficult to realize what a mighty encouragement it is to any school to have some new members. It will change the whole tone of affairs. Try it, try it.

MISSISSIPPI SCHOOL FOR CHRISTIAN WORKERS—SOME MEMBERS OF THE FACULTY.

Reading from left to right—Top Row: Rev. L. R. Simpson (Miss.) Choral Leader; Rev. R. L. Campbell, (Miss.); Rev. J. B. Hutton, D. D.; (Miss.); Rev. W. M. Anderson, D. D., (Texas); Rev. R. E. Vinson, D. D., (Texas); Rev. C. W. Somerville, D. D., (Tenn).

Bottom Row: Rev. J. G. Snedecor, D. D., (Ala.); Rev. R. L. Walkup (Miss.); Rev. Wm. Megginson (Miss.); Miss Minne Allen (Ark.); Mrs. H. N. Street (Ark); Rev. W. B. Gray (Miss.); Rev. R. A. Webb, D. D. (Ky.); Rev. C. W. Grafton, D. D. (Miss).

MISSISSIPPI SYNODICAL SCHOOL FOR CHRISTIAN WORKERS HELD AT JACKSON, JUNE 18-30, 1912.

MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

AFRICA—CONGO MISSION. [21].

IBANCHE. 1897.

*Rev. and Mrs. J. McC. Sieg.
Rev. and Mrs. A. L. Edmiston (c).
*Rev. and Mrs. A. A. Rochester (c).

LUEBO. 1891.

Rev. W. M. Morrison.
Rev. and Mrs. Motte Martin.
Dr. and Mrs. L. J. Coppedge.
*Dr. Jos. C. Pritchard.
Rev. and Mrs. L. A. DeYampert (c).
Miss Maria Fearing (c).
Rev. and Mrs. G. T. McKee.
Rev. Robt. D. Bedinger.
Rev. and Mrs. C. L. Crane.
Mr. T. J. Arnold.

E. BRAZIL MISSION. [15].

LAVRAS. 1893.

Rev. and Mrs. S. R. Gammon.
Miss Charlottee Kemper.
Miss Ruth See.
Mr. and Mrs. A. F. Shaw.
Mrs. D. G. Armstrong.
Rev. Joseph Orton.
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
*Mr. and Mrs. B. H. Hunnicutt.

ALTO JEQUITIBA. 1900.

Mrs. Kate B Cowan.

W. BRAZIL MISSION. [11].

ITU. 1909.

*Rev. and Mrs. R. D. Daffin.

BRAGANCA. 1869.

Rev. and Mrs. Gaston Boyle.

BRAGANCA. 1907.

*Mrs. F. V. Rodrigues,
Fredericksburg, Va.
*Rev. and Mrs. J. R. Smith.

SAO PAULO.

Rev. and Mrs. J. P. Smith.

DESCALVADO. 1908.

Rev. and Mrs. Alva Hardie.

N. BRAZIL MISSION. [11].

FORTALEZA. 1882.

*Mrs. R. P. Baird, Fredericksburg,
Virginia.

GARANHUNS. 1895.

Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.

PERNAMBUCO. 1873.

Miss Eliza M. Reed.
*Miss Margaret Douglas.

CANHOTINHO.

Dr. G. W. Butler.
*Mrs. G. W. Butler.

NATAL.

Rev.* and Mrs. W. C. Porter.

MID-CHINA MISSION. [73].

TUNGHIANG. 1904.

Rev. and Mrs. J. Y. McGinnis.
Rev and Mrs. H. Maxcy Smith.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

HANGCHOW. 1867.

Rev. and Mrs. J. L. Stuart, Sr.
*Rev. G. W. Painter, Pulaski, Va.
Miss E. B. French.
Miss Emma Boardman.
*Miss Mary S. Mathews.
*Rev. and Mrs. Geo. Hudson.
Miss Venie J. Lee, M. D.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Willson.
Miss Rebecca E. Wilson.
Rev. and Mrs. R. J. McMullen.

SHANGHAI.

Rev. and Mrs. S. I. Woodbridge.

KASHING. 1895.

*Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable.
Rev. and Mrs. J. M. Blain.
*Miss Elizabeth Talbot.
*Mr. & Mrs. H. B. Vanvalkenburgh.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
*Miss M. D. Roe.
Miss Mildred Watkins.
Dr. and Mrs. A. C. Hutcheson.
Miss Elizabeth Corriher.
Rev. C. H. Smith.

KIANGYIN. 1895.

*Rev. and Mrs. L. I. Moffett.
Rev. and Mrs. Lacy L. Little.
*Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
*Miss Rida Jourolman.
Mrs. Anna McG. Skyes.
Miss Ida M. Albaugh.
*Rev. and Mrs. M. L. Moffett.

NANKING.

Rev. and Mrs. J. L. Stuart, Jr.,
Dr. and Mrs. R. T. Shields.
Rev. and Mrs. P. F. Price.

SOOCHOW. 1872.

Mrs. H. C. DuBose.
Rev. J. W. Davis.
Dr. and Mrs. J. R. Wilkinson.
Dr. and Mrs. J. P. Mooney.
Miss S. E. Fleming.
*Miss Addie M. Sloan.
*Miss Gertrude Sloan.
Mrs. M. P. McCormick.
*Rev. and Mrs. P. C. DuBose.
Rev. R. A. Haden.
*Mrs. R. A. Haden.

NORTH KINAGSU MISSION. [57].

CHINKIANG. 1883.

Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
*Rev. and Mrs. D. W. Richardson.
Rev. and Mrs. J. C. Crenshaw.

TAICHOW. 1908.

Rev. C. N. Caldwell.
*Mrs. C. N. Caldwell.

HSUCHOU-FU. 1897.

Rev. Mark B. Grier.
Mrs. Mark B. Grier, M. D.
*Dr. and Mrs. A. A. McFayden.
*Rev. and Mrs. Thomas B. Grafton.
Rev. Geo. P. Stevens.
Rev. F. A. Brown.
Miss Mary P. Thompson.
Miss Charlotte Thompson.

HWAIANFU. 1895.

Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. O. F. Yates.
Dr. and Mrs. Wm. Malcolm.

YENCHENG. 1909.

Rev and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
*Dr. R. M. Stephenson.

SUCHIEN. 1893.

Dr. and Mrs. J. W. Bradley.
*Rev. B. C. Patterson.
*Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada McCutchan.

TSING-KIANG-PU. 1887.

Rev. and Mrs. J. R. Graham, Jr.
Dr. and Mrs. Jas. B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
*Miss Esther H. Morton.
Miss Ellen Baskervill.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Rev. Lyle M. Moffett.

HAICHOW. 1908.

Rev. and Mrs. J. W. Vinson.
*L. S. Morgan, M. D.
*Mrs. L. S. Morgan, M. D.
Rev. and Mrs. A. D. Rice.

CUBA MISSION. [16].

CARDENAS. 1899.

Rev. and Mrs. R. L. Wharton.
Mr. and Mrs. E. R. Sims.
Miss M. E. Craig.
Miss Eloise Wardlaw.

CAIBARIEN. 1891.

Mrs. J. G. Hall.
Miss Edith M. Houston.
*Rev. and Mrs. F. H. Wardlaw.

REMEDIOS. 1902.

*Rev. and Mrs. J. T. Hall.

PLACETAS. 1909.

*Miss Janet H. Houston.
Rev. and Mrs. H. F. Beaty.
Miss Mary I. Alexander.

JAPAN MISSION. [37].

KOBE. 1890.

Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan
Rev. and Mrs. H. C. Ostrom.

KOCHI. 1885.

Rev. and Mrs. W. B. McIlwaine.
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.
Miss M. J. Atkinson.
*Miss C. E. Stirling,
Santa Monica, Cal.

NAGOYA. 1867.

*Rev. and Mrs. W. C. Buchanan.
*Mrs. Louise R. Price.
*Miss Sala Evans.
Miss Charlotte Thompson.
Miss Leila G. Kirtland.
*Rev. and Mrs. R. E. McAlpine.

SUSAKI. 1898.

*Rev. and Mrs. J. W. Moore.

TAKAMATSU. 1898.

*Rev. and Mrs. S. M. Erickson.
Rev. and Mrs. A. P. Hassell.

TOKUSHIMA. 1889.

Rev. and Mrs. C. A. Logan.
Miss Florence D. Patton.
Miss Annie V. Patton.
Miss Lillian W. Curd.

MISSIONARIES — *Continued.*

TOYOHASHI. 1902.

Rev. and Mrs. C. K. Cumming.

KOREA MISSION. [59].

CHUNJU. 1896.

Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Dr. and Mrs. T. H. Daniel.
Rev. and Mrs. L. O. McCutchen.
*Mrs. W. M. Junkin.
Miss Sadie Buckland.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanne A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.

KUNSAN. 1896.

Rev. and Mrs. Wm. F. Bull.
Rev. and Mrs. A. M. Earle.
Miss E. E. Kestler.
Miss Julia Dysart.
Miss Anna M. Bedinger.
Mr. and Mrs. W. A. Venable.
Dr. and Mrs. J. B. Patterson.
Rev. S. K. Dodson.

KWANGJU. 1898.

*Rev. and Mrs. Eugene Bell.
Mrs. C. C. Owen.
Rev. and Mrs. L. T. Newland.
*Rev. and Mrs. J. F. Preston.
Salisbury, N. C.
Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Miss Meta L. Biggar.
Rev. and Mrs. R. T. Coit.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
Mr. and Mrs. M. L. Swinehart.

MOKPO. 1898.

*Rev. and Mrs. H. D. McCallie.
Chattanooga, Tenn.
*Miss Jean Forsythe.
*W. H. Forsythe.
Louisville, Ky.
Miss Julia Martin.
Rev. and Mrs. W. B. Harrison.
Rev. and Mrs. J. S. Nisbet.
Dr. and Mrs. M. C. Harding.

MEXICO MISSION. [12].

LINARES. 1887.

Rev. and Mrs. H. L. Ross.
Mrs. A. T. Graybill.

MATAMOROS. 1874.

Miss Alice J. McClelland.

SAN BONITA, TEXAS.

Miss Annie E. Dysart.

BROWNSVILLE, TEX.

Rev. and Mrs. W. A. Ross.

MONTEMORELOS. 1884.

*Mr. and Mrs. R. C. Morrow.

C. VICTORIA. 1880.

*Rev. and Mrs. J. O. Shelby.
Miss E. V. Lee.

Missions, 10.
Occupied Stations, 49.
Missionaries, 314.

---

*On furlough, or in U. S.
Dates opposite names of stations indicate year stations were opened
For postoffice address, etc., see below

STATIONS, POSTOFFICE ADDRESSES.

AFRICA.—For Ibanche and Luebo—"Luebo, Congo Belge, Africa, via Antwerp."

E. BRAZIL.—For Lavras—Lavras, Estado de Minas Geraes, Brazil." For Alto Jequitiba—"Alto Jequitiba, Estado de minas Geraes, Brazil."

W. BRAZIL.—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado, Estado de Eao Paulo, Brazil." For Braganca—"Braganca, Estado de Eao Paulo, Brazil." For Sao Paulo—"Sao Paulo, Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil."

N. BRAZIL.—For Canhotinho—"Canhotinho E. de Pernambuco, Brazil." For Fortaleza—"Fortaleza, Estado de Ceara, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Natal, Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil."

CHINA.—MID-CHINA MISSION.—For Tunghiang—Care Southern Presbyterian Mission, Tunghiang, via. Shanghai, China." For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via. Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." NORTH KIANGSU MISSION: For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, via Chinkiang, China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu, via Chinkiang, China." For Suchien—"Care Southern Presbyterian Mission, Suchien, via Chinkiang, China." For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Haichow—"Care Southern Presbyterian Mission, Haichow, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, iangsu, China."

CUBA.—For Cardenas—"Cardenas, Cuba." For Caibarien "Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Remedios—"Remedios, Cuba." For Placetas—"Placetas, Cuba."

JAPAN.—For Kobe—"Kobe, Setsu Province, Japan. For Kochi—"K chi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan."

KOREA.—For Chunju—"Chunju, Korea, Asia." For Kunsan—"Kunsan, Korea, Asia." For Kwangju—"Kwangju, Korea, Asia. For Mokpo—"Mokpo, Korea, Asia." For Seoul—"Seoul, Korea, Asia.

MEXICO MISSION.—For Linares—"Linares, Nuevo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."

Postage on letters from the United States of America to all Foreign Stations (except those in Mexico and Cuba) is five cents U. S. stamps for the first ounce, and 3 cents for each additional ounce, or fraction thereof; on printed matter, when properly put up, one cent for each two ounces or fraction thereof. To Mexico and Cuba the postage on letters is two cents for each ounce or fraction thereof; on "printed matter." one cent for each two ounces or fraction thereof.

Freight send to members of the North Kiangsu Mission must be sent care of Foochong & Co., Chinkiang, North Kiangsu, China. Parcels sent by mail other than actual samples, and books must be addressed the same way, and not sent to interior stations. Such parcels must be accompanied by a statement of contents. The Postoffice will furnish these custom declarations on application.

Form of Legacy to "Executive Committee of Foreign Missions of the Presbyterian Church in the United States," Incorporated.

"I give and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States (incorporated under the laws of the State of Tennessee) (here name the amount of the bequest) to be used for the Foreign Mission work of said Church, which is popularly known as the Southern Presbyterian Church."

Legacies of this kind in Mississippi are barred by the Constitution of the State. Gifts before death are safer than legacies.

SPECIAL CLUB PREMIUM OFFER

For NEW SUBSCRIBERS to

THE MISSIONARY SURVEY

FOR the purpose of enlarging the usefulness of "THE MISSIONARY SURVEY" by placing it, as rapidly as possible, in all the homes of our Church, we make the following Special Premium Offers to all who will secure clubs of new subscribers for the new magazine, at the special club rate of FIFTY CENTS PER YEAR. Renewals from *The Missionary* or *The Home Mission Herald* will not be regarded as "new subscribers."

For a club of five—books to the value of ..... $ .50
For a club of ten—books to the value of 1.00
For a club of fifteen—books to the value of 1.50
For a club of twenty—books to the value of 2.00
For a club of twenty-five—books to the value of 2.50
For a club of fifty—books to the value of 5.00

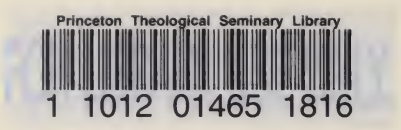
Premium books will be sent at the rate of 10 cents for each new subscriber on all odd number clubs above five. Send for subscription blanks and for free sample copies of "THE MISSIONARY SURVEY" to distribute in your Church.

We list below the titles from which selections may be made, and every book mentioned is worthy of a place in the library of any home, Sunday School, or Missionary Society.

NOTE.—For each club of five NEW subscribers, an extra subscription will be given as a premium instead of books if preferred.

The Family Altar—Short Selections for family prayers, cloth..... $ .25
In Four Continents—H. F. Williams D. D.; cloth..... .50
The Call of the Home Land—A. L. Phillips, D. D.; cloth..... .50
At Our Own Door—S. L. Morris, D. D.; cloth,..... .50
The Evangelical Invasion of Brazil—S. R. Gammon, D. D.; cloth.... .75
Introduction to the Study of Missions—T. C. Johnson, D. D.; cloth, .60
Lights and Shadows in the Far East—S. H. Chester, D. D.; cloth,.... .60
Land of the Holy Light—R. P. Kerr, D. D., ... .75
How A-chon-no-ah Found the Light—Miss Barnes, ... 1.00
Future Leadership of the Church—John R. Mott, ... 1.00
Standard Teacher Training Book—Phillips, ... .25
The Boy Problem—Forbush,..... 1.00
The Teaching Problem—J. W. Axtell, ... 50
The Unfolding Life—Miss Lamoreux, .75
Special Teachers Bible—All the latest helps, ... 1.00
The Girl in Her Teens—Miss Slattery, ... $ 50
Seven Laws of Teaching—Gregory, .50
Conservation of National Ideals; cloth, ... .50
Henry Martyn, biography,..... .65
Robert Morrison, biography,..... .65
David Livingston, biography,..... .65
Lady Missionaries in Foreign Lands, ... .65
Missionary Heroines in Foreign Lands, ... .65
Robert Moffatt, ... .65
William Carey, ... .65
Year Book of Prayer for 1912 (Foreign Missions), ... .10
Year Book of Prayer for 1912 (Home Missions and other home causes), ... .10
The Sunday School Calendar for 1912, (Lesson titles and golden texts), ... .10
Grandma Bright's Foreign Mission Stories, ... .15
Grandma Bright's Home Mission Stories, ... .15
Best Things in America; paper,... .25
Touring in the Gleam—John Mervin Hull, paper, ... .25

The Presbyterian Committee of Publication
Richmond, Virginia.



FOR USE IN LIBRARY ONLY

PERIODICALS

FOR LIBRARY USE ONLY